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ABSTRACT

This conference proceedings consists of edited submissions of 63 workshops and presentations covering the historical aspects of experiential education and current and future trends in experiential education. Two types of material are included: (1) "information foundation" papers, that are relatively longer, theoretical or descriptive in nature; and (2) "workshop summaries" that elaborate on the methods and structure of the presentation topic. The proceedings contain the following themes: (1) foundations of experiential education; (2) outdoor leadership; (3) environmental education; (4) experiential education in schools and colleges; (5) experiential education with special populations; (6) corporate experiential education programs; (7) management, administration, and safety of experiential education programs; (8) cultural and ethnic diversity; (9) spiritual, moral, and ethical development; (10) arts, performance, and interpretation; (11) research colloquium; and (12) current trends in research and evaluation of experiential programs. Presenter names, addresses, and telephone and/or fax numbers are included. (LP)

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Celebrating Our Tradition
Charting Our Future

Glenda M. Hanna, Editor

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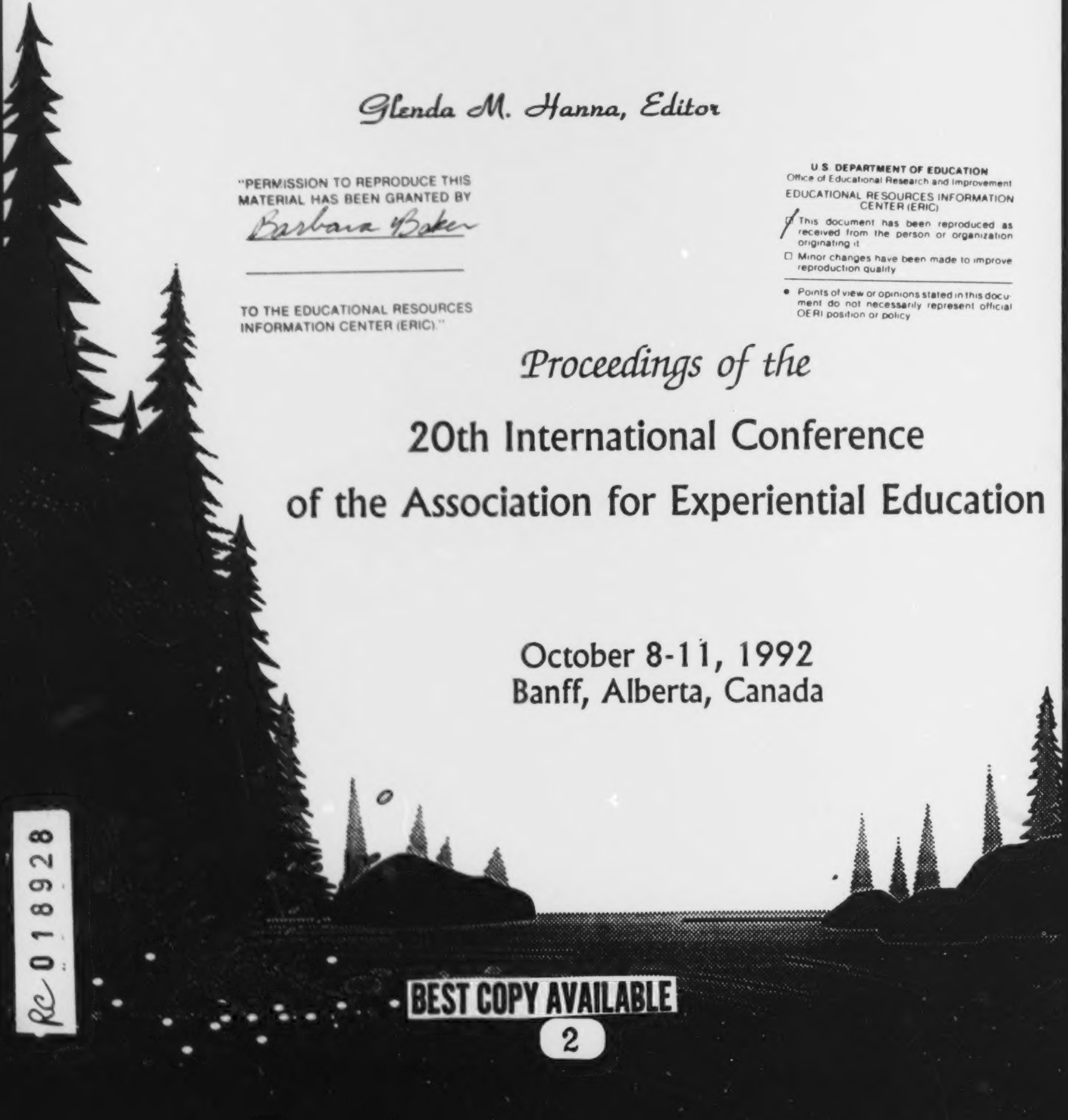
Proceedings of the

20th International Conference
of the Association for Experiential Education

October 8-11, 1992
Banff, Alberta, Canada



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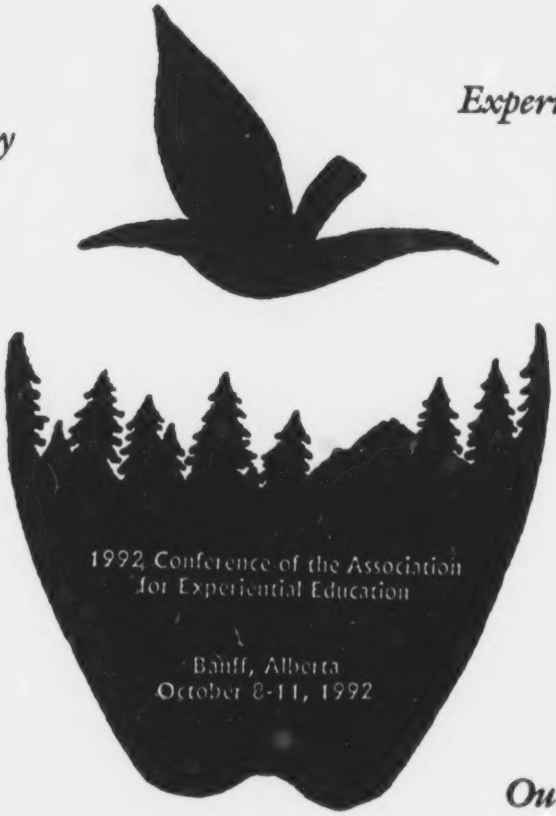
Celebrating Our Tradition
Charting Our Future

Schools and Colleges

Cultural
and
Ethnic Diversity

Women in
Experiential Education


1992 Conference of the Association
for Experiential Education
Banff, Alberta
October 8-11, 1992

Research
&
Evaluation

Foundations of
Environmental
Education

Corporate
Programs

Outdoor Leadership

Spiritual, Moral & Ethical Concerns

Arts, Performance & Interpretation

Management, Administration and Safety

Adventure Education

Special Populations

Board

Welcome

A Challenge to Conferees,

It all began with a conversation on the flight home from the 1988 AEE conference in Carbondale, Illinois. Now four years later, after the births of our children, the deaths of friends and loved ones, the collapse of the Communist Bloc, a ware in the Persian Gulf and environmental concerns of a global nature, we are taking a moment to stop and reflect on our past.

In so doing we hope to explore our traditions, reflect on our experiences and understand our development both as members of the human race and collectively as experiential educators.

Many issues and challenges face us personally and as a professional association. We ask you to take the opportunity over the next four days and in the months to come to embrace the experience and concepts in which you have engaged while in Banff, reflect on the meanings they hold for you and commit yourself to change, enabling us all to map pathways to a better world.

Cheers!

Karen Hirl and Judy Breese
Co-convenors

Preface

As I sit back, holding a draft copy of this *Proceedings Manual* in my hand, I can't help but feel a tremendous sense of awe. I am almost overwhelmed at the number and quality of submissions I received from presenters.

Perusing the papers, I realized that this Association is very much like an ecosystem. In fact, as I reflected further on the basic ecological concepts of *Acclimatization*, the metaphoric analogies jumped out at me. Allow me to share them with you here:

Energy	Presenters and conferees take their energy and insights and share these with others at the conference who, in turn, take what they experience and learn and share it with the world.
Cycles	As ideas and practices outlive their usefulness, new energy and ideas emerge from those experiences and reflections to regenerate the cycle. This is regular conferences are so valuable to us as practitioners and researches. Our cycle is annually renewed.
Diversity	Looking at the tremendous number of conference streams, it is easy to see that the strength, stability and relevance of this Association is borne of it's incredible diversity and holism.
Community	While we are indeed diverse in our specific applications and adaptations of the concept, we are united as family in our belief that learning is facilitated by concrete experience coupled with thoughtful reflection. We are a community of experiential educators and leaders.
Interrelationships	This conference is only one of a number of ways that we, as members of our professional and academic community interact with each other. It may be the best though, in that interactions occurring at conferences tend to be more positive, synergistic and human than the one-way communication we share through our publications.
Change	Because we are constantly in the process of acting to affect other people, and in turn being affected by people and events, the only constant in our lives is change. While change is inevitable, we can use this conference to help us choose to do so in ways that will make our educational efforts more efficacious and our leadership of others more positive and impactful.
Adaptation	Our conference theme, *Celebrating our Tradition - Charting our Future*, reflects our need to learn from our history, consider current and future trends, and adapt our approaches and practises to help our society to find the path to a brighter, more peaceful and balanced future.

In reviewing the *Proceedings* from earlier conferences, and comparing this one to them, I was struck by the growing concern and involvement in the Association, and indeed among all educators, in the very real ecological crises confronting the planet as a result of human activities. I encourage readers to use these environmental papers in considering ways of incorporating environmentally and socially just ways of teaching, facilitating and operating their programs and events. We cannot deny our right and responsibility to be leaders in this essential area of social development.

ABOUT THIS *PROCEEDINGS MANUAL*

This work is a compilation of workshops and other presentations which represent the 20th Annual Conference of the AEE. While the submissions were edited for length and English and reformatted for style and readability, every effort was taken to retain the authenticity of the contributors. The papers within a given stream were organized into "information foundation" papers (generally longer and with more theoretical and/or descriptive content) and "workshop summaries", which served to elaborate on the "methods and structure" of the particular presentations they reflected.

I encourage you to use these *Proceedings* as a reference during and following the Conference. Let them help you seek out 'kindred spirits'; presenters whose ideas or programs offer something you would like to delve more deeply into. Presenter names, addresses and, where offered, phone and fax numbers have been included to help you in your search for more information or to initiate dialogue. My fondest wish is that your copy of this *Proceedings Manual* is of such relevance and usefulness to you that it gets soiled and torn in the field rather than dusty on the shelf.

ACKNOWLEDGEMENTS

I wish to thank the Department of Physical Education and Sport Studies at the University of Alberta for it's gracious offer of word processing assistance in this project. In particular, special thanks go to Carmen Bassett and Carol McNeil who worked tirelessly as deadlines loomed ever larger. I'm also grateful to Karen Hirl and Judy Breese, 1992 Conference Co-convenors, for the confidence they showed in giving me the freedom to produce these proceedings at distance. And finally, my sincerest appreciation to all the presenters who contributed to this *Proceedings Manual*. You have given our conferees an excellent product which will serve them well into our future.

Glenda Hanna, Ph.D.
Edmonton, Alberta
October, 1992

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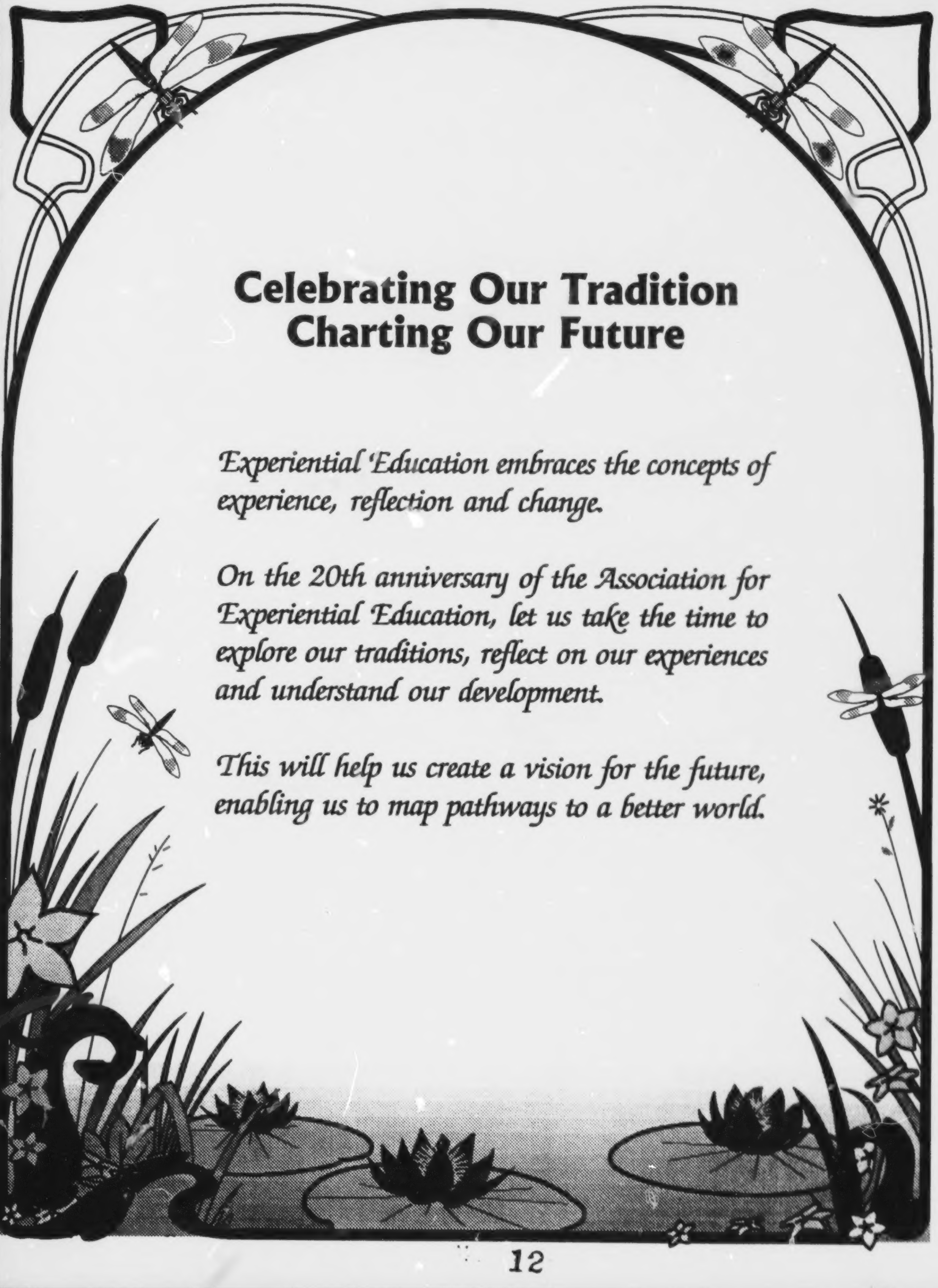

Celebrating Our Tradition Charting Our Future

Experiential Education embraces the concepts of experience, reflection and change.

On the 20th anniversary of the Association for Experiential Education, let us take the time to explore our traditions, reflect on our experiences and understand our development.

This will help us create a vision for the future, enabling us to map pathways to a better world.

Celebrating Our Tradition
Charting Our Future

Proceedings of

The 1992 Association for Experiential Education
20th International Conference

October 8-11, 1992
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Glenda M. Hanna, Editor

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Foundations of Experiential Education

EXPLORING THE FOUNDATIONS OF PHILOSOPHY OF NATURAL EDUCATION

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Abstract

The conference workshop based on this paper will actively and uniquely explore the historical and philosophical basis of naturalistic education. Western educational thought will be reviewed in a concise, concrete and contemplative manner which will also be action-based and experiential. This exploration will lead to a greater understanding of the theoretical foundations of the contemporary experiential education movement.

Introduction

Much of intellectual discourse over the past two and a half millennia of Western culture has been focused on how human beings attain knowledge. The efforts in this pursuit, the theories of epistemology, can be considered from various perspectives depending upon the motive of the consideration. One of the broadest realms for approaching such investigations begins with the study of the ultimate aspects of reality; metaphysics. In traditional Western thought, questions regarding ultimate reality are approached from an *either/or* perspective. Is reality ultimately temporal and natural, i.e. based on that which we actually encounter around us on a daily, lifelong basis; or eternal and supernatural, i.e. based on an intangible otherworldly source? Historically, Western culture can be reviewed in epochs during which various versions of each of these metaphysical perspectives have guided philosophical and conventional wisdom. Most recently, the temporal-natural view of ultimate reality, **naturalism**, has been intellectually popular, while **supernaturalism**, particularly Christianity, continues to be conventionally popular.

Within these metaphysical realms, there are various epistemological views of how human reasoning works, how we come to know. The most commonly considered epistemological views having to do with the origin of true knowledge are: **rationalism** - emphasizing the primacy of sensations in determining certainty. Indeed, the sensation-contemplation connection has been continuously debated by philosophers and may come to symbolize one of the defining articles of intellectual culture during the entire Western epoch. Currently, scientific empiricism is considered to be the most valid avenue to certainty.

In Western culture, education has been thought of as a purposeful form of human interaction; a means of indoctrinating and/or enculturating youth and a means of producing the best citizens. The vision of its outcome objective has varied depending upon the prevailing intellectual or conventional perspective, which have not always been congruent. Actually, philosophy as a type of inquiry, emerged from the ancient Greek debate as to the purpose of education. Was it to prepare individuals for citizenry directly, through instruction in the skills and craft of citizenry, or indirectly, through the expansion of conceptual abilities? In such a debate, education also becomes a central ethical concern, an issue of the properness with which humans interact and establish their norms and institutions for interaction. Thus, the prevailing philosophy of education, as with politics and economics, has been dependent upon prevailing metaphysical views. Likewise, the *means* of education, curricular and pedagogical, has been dependent upon prevailing epistemological views.

Contemporary philosophies of education generally reside within the conceptual framework of naturalism and scientific empiricism.

However, contemporary education practices have maintained numerous traditional structures which do not authentically reflect this philosophy. In an attempt to come to a greater understanding of the context of contemporary education, this paper will explore the foundation of naturalism as a philosophy of education by tracing the progression of views regarding the epistemological connection between sensation and reflection. The main theorists to be considered are Plato, Aristotle, St. Augustine, Thomas Aquinas, John Locke, J.J. Rousseau and John Dewey, since their ideas contributed significantly to the development of the current philosophical paradigm of education.

THE CLASSICAL EPOCH

During the early formation of Western culture, a number of factors caused the initiation of a previously unrealized discourse on the nature of existence. An attitude of scepticism developed, a sort of critical view, as to the actual certainty of beliefs which had previously been held to be true. As the fallacy of many of these ancient beliefs became realized, the critical perspective grew to encompass questions regarding the very nature of knowledge and reality. The discourse centered upon the debate as to which aspect of the *two distinct aspects of human nature* — the objective faculties of the senses *or* the subjective abilities of contemplation — could best lead to ultimately true knowledge. Such inquiry formed the essence of **dualism** — viewing things and ideas as consisting of competing opposites.

Plato (427-347 B.C.)

The pre-Socratic Greek thinkers initiated the discourse and the dichotomy of views. However, it was Plato, based on the views of his mentor Socrates (c. 470-399 B.C.), who initially organized the discourse into a complete contemplative system, thus fabricating the earliest sustainable philosophical perspective. As a means of understanding the truth of intangible ideas such as justice, truth, goodness and beauty, Plato devised a metaphysical theory of their actual existence based on the concept of ideal Forms. In such a view, referred to as **idealism**, realism is based upon unchanging, eternal, universal Forms which exist in a supernatural state and which act as archetypes for the concepts which are depicted in the world around us in various degrees of correctness. For Plato, the Forms are eternal and divine. This same theory of Forms can be used to explain tangible items. As an object is the true source of its shadow, and the shadow a mere, unreliable image of its source, so the cup next to me is an imperfect rendition of the actual, ideal conceptual Form of a cup. Similarly, the human body is but a rendition of an ideal conceptual Form. However, the human being also consists of a separate intellectual faculty, the mind, which distinguishes us from other living beings. Since earthly objects and interactions are imprecise depictions of ideal Forms, it must be that our ability to reason, our rationality, is a more true avenue toward absolute knowledge than is our body and it's the faculty of senses.

Continuing with this framework, Plato developed an epistemology to explain how we can come close to, but not quite achieve, knowledge of absolute truth. He theorized that such knowledge is a permanent part of our minds. And that the mind is an aspect of the soul, which resided among the ideal Forms before becoming encased in this world. Knowledge, then, is innate, contained within our minds from the time of birth. It surfaces to a limited degree through common interactions, but can only be recalled more fully through the use of reason, particularly sustained intellectual discourse of a dialectical style. The ethics of this theory asserts that human interactions and institutions ought to be purposefully oriented toward surfacing individual innate knowledge for the general benefit of society.

Such idealism, supernaturalism, dualism, and rationalism exemplify Platonic thought: the objective ambient stuff, is actually a perception of reality, mere images of essential reality which exists only in the state of ideal Forms divinely originated, which we can come to know through our rational abilities. In this formulation, the significance of contemplation exceeds that of sensation. Thus, formal education ought to be designed to develop conceptual and intellectual abilities. For Plato, as with most ancient Greek theorists, formal learning was for the privileged class since they would be the ones to guide society. The question, then, became how to create a learning environment which could most efficiently and effectively recall innate knowledge. Plato contended that the best such learning environment would be one which fostered a virtuously intimate dialogical relationship between the teacher and the learner thus enabling *both* to achieve a higher degree of conceptual consciousness regarding the ideal Forms. The etymology of the word education has to do with such virtuously intimate and purposeful sharing. Such a *process* approach was in contrast to other prominent Greek thinkers and teachers, the Sophists, who favored a more practical and vocational learning environment which viewed the teacher-learner relationship as a purposeful *means* of imparting specific information and oratory skills.

Aristotle (384-322 B.C.)

Expanding the dualism of Plato's metaphysics, Aristotle contended that all objects were actually composed of two distinct components: matter, an object's actual physical make-up, i.e. its being (as in "This is a man."); and form, an object's conceptual design, i.e. its beingness (as in "Being a man."). Also for Aristotle, there was an ultimate supernatural realm. However, beyond these basic similarities, Aristotle differed considerably with Plato. Whereas Plato theorized that the supernatural Forms are themselves ultimately real and that objective, ambient images are mere representations which are dependent upon human conception, Aristotle proposed that the objects around us are themselves real, and are, thus, objects which exist independently of human conception. With this view, Aristotle established the basic foundation of **realism** in contrast to Plato's classic idealism. For Aristotle, the ultimate supernatural is a *causer of change* instead of a source of reality.

Aristotle developed an epistemological perspective which extended realism. Humans are unique beings in that they have been endued with a mind, the intellectual aspect of their form, which provides the opportunity from rationality. We use this rationality to come to understandings through sensation (absorbing information of the objective world) and abstraction (conceptualizing from that information). In this way, all knowledge begins with experience, and exudes from reflection. Since reality is temporal and natural for Aristotle, his ethical theory indicates that the ultimate good to be achieved by humans is "happiness", which he considers to be the fullest "exercise of natural human faculties" in accordance with intellectual and moral virtue, e.g. to live a moderate and balanced life of pleasure, socialization, and contemplation.

Thus, while maintaining basic aspects of Plato's philosophic formulation — dualism, supernaturalism and rationalism — Aristotle also launched considerably different views which led to the later development of realism and naturalism. His epistemological view implies emphasizing the importance of a balance between sensation and contemplation, and the primacy of experience over intellectualization. In agreement with Plato, though, Aristotle signified that the imperative of formal education was to develop individuals' implicit capabilities of intellectual and moral virtue beyond explicit skills or techniques. Unfortunately, he did not formulate a comprehensive and sustainable, philosophy of education. Instead, formal education throughout Greek and Roman time remained verbalistic and continued to revolve on the debate over which method — Plato's process approach of dialectical speculation or then Sophist's means approach of practical oration — would be most effective in achieving the mythical ideals of best citizenship.

The Christian Epoch

Intellectual thought between the disintegration of the Roman Empire in the fifth century and the emergence of modern philosophy in the mid-seventeenth century was dominated by Christian Theology. Grand intellectual efforts on the scale of Socrates, Plato, and Aristotle were less frequent during this epoch for many reasons, including the loss of much of ancient Greek writing throughout Roman rule and the decentralization of Medieval societies. Only two theorists developed prevailing views: St. Augustine and Thomas Aquinas. Both of these views and their many adjuncts remained congruent with versions of Platonic and/or Aristotelian philosophy except for the significant addition of God.

St. Augustine (354-430)

St. Augustine developed the classic Christian Theology. He maintained the theme of Platonic dualism of reality contending that all objects consist of substance and faculties. Humans consist of body and soul. He also proposed that the true forms of objects originate in the mind of God, as does the human soul. However, as with Aristotle, objects also existed as particulars, independent of their form. Thus, coming to know could be initiated with a combination of sensation and contemplation, the powers of human intellect. But, attaining true knowledge meant achieving a union with God which could only be accomplished through pure faith, the power of human will to believe in divine doctrine without objective verification. The use of faith as a means of attaining true knowledge quelled the need for continued critical epistemological exploration.

Augustinian ethics declared that living properly meant to believe and behave in accordance with divine law, as was the norm before the Fall of Adam and Eve. That event marks a turning point in which humans began to chose to act out of accordance with divine law — sinfully — thus altering the norm and causing all sorts of problems for future humanity. Basically, Augustine explained the problems of humanity by asserting that ever since the Fall, humans have been born in a state of spiritual deprivation, a sort of inherent emptiness which tends toward evil if not kept in check. The only resolution to such individual and collective spiritual deprivation is the use of the will to maintain and spread faith, *over* the power of the intellect to sustain and disseminate knowledge. Overall, then, it was faith that had primacy over experience or reason.

In order to best serve the Christian ethic, both formal and informal education ought to be purposefully designed to indoctrinate the under-educated (both youth and the masses in general) in proper behavior and belief as mandated by divine law. This vision supported the widespread advancement of basic skills of literacy, particularly during the Reformation. Spreading the skills of literacy for the sake of indoctrination into the Christian ethic significantly influenced the practice of education. Indeed, it was during this time, and under this vision, that elaborate, formal, compulsory educational systems, elementary to university level, began to be firmly established for the general population.

Thomas Aquinas (c. 1225-1274)

As a result of the crusades, much of the 'lost' ancient Greek writing was reintroduced to Western intellectuals from the Arabic east. It seems however, that many aspects of Augustinian thought were challenged by Aristotelian thought. Basically, Aristotle viewed ultimate reality and ultimate good as being temporal and natural whereas Augustine viewed them as being eternal and supernatural. The extrapolations of these differences became significant and needed to be addressed. Thomas Aquinas developed a view which served to maintain the prominence of both views by combining aspects of each and in so doing launched a contemporary version of realism. Aquinas managed to do this by further strengthening the metaphysical dualism of previous theorists. He contended that there are actually two realities — natural and spiritual. The ambient reality in which we function is actual reality governed by a patterned set of natural laws. Instead of a reality of universal forms, the supernatural world exists as a spiritual reality with God as the Creator. The key is that the physical world is a natural manifestation of divine laws. True knowledge of spiritual reality can be approached through faith and divine inspiration while true knowledge of worldly reality can be approached through observation and reasoning. Finally, there are two ethical "goods": the temporal good of worldly happiness which can be gained through appropriate use of reason; and the eternal good of spiritual union which can be gained through compliance with church doctrine.

Aquinas' philosophical views served to support existing educational philosophy, which remained essentially Christian through the Reformation. However, Aquinas did propose influential views on the practice of education. Since, according to Aquinas, true knowledge could be approached through the use of reason and faith, the role of teachers was one of scholar-theologians who pursued an in-depth understanding of their topic through intellectual study and prayer. It then became their moral responsibility to organize and present their findings to students. Based on the primacy of faith, such presentation ought to be done in a very specific manner: beginning with the presentation of self-evident "first principles" (divinely mandated natural laws) and then drawing demonstrable conclusions deductively, by means of syllogistic reasoning. This manner of instruction, which was rooted in Aristotle's method of philosophic inquiry, represents the method of formal inquiry popular at the university level during that time. It became known as the scholastic method and it remains influential at many levels of contemporary teaching.

THE MODERN EPOCH

Unlike the relative social stability of the previous centuries, Western societies entered a period of consistent change during the fifteenth, sixteenth and seventeenth centuries which served as a transition between the Christian epoch and the Modern epoch. Renaissance thinkers in the early part of this transition period reignited interest in ancient Greek and Roman ways, and shifted intellectual discourse from speculative philosophy and theology toward a more secular, temporal outlook, thus ushering in a new and improved view of classical human-centered existence. Religious reformers during the middle part of this period either accepted or rejected the new humanistic perspective and attempted to devise institutions which would blend it with their views or deny it altogether. Enlightenment thinkers at the end of this transition ushered in the Modern epoch by initiating a challenge to existing paradigms through a reliance on the newly emerging natural sciences of scholars such as Newton. The intellectual discourse on formal education during the transition was subject to the forces of each of these views and was, thus, in a state of continuous flux. In general, it was during this period that education became formal as we know it: with a highly structured literacy-based curriculum, governed by compulsory attendance and regimented interaction, formalized through verbalistic and conceptual pedantic instruction. It was toward the end of this period that education became less subjective and more exacting as it was influenced by the interest in natural science and empiricism, as exemplified by John Locke.

John Locke (1632-1704)

With *An Essay Concerning Human Understanding* (1690), John Locke concretely established empiricism as the foundation of sensation-primacy epistemology. In this almost excruciating account of the manner of human understanding, he outlines an empirical view of the way in which we attain *ideas*, the building blocks of knowledge. (Pure philosophical empiricism, established by later theorists, extends beyond Locke's explanation of the empirical attainment of ideas to claim that all existence is a sensation-reaction oriented, thus, leading to behaviorism). Locke began by proving the fallacy of the existence of innate ideas, which had been a cornerstone of Western epistemology since the time of Plato. How is it possible, he asks, for ideas to be innate, as with the mental impressions of the universal Forms that Plato believed we were born with, and yet for some of those ideas never to be noticed or recalled? How is it that if ideas are innate, children and the under-educated do not realize them? He continues with such questioning and other critical arguments then goes on to postulate:

> The senses at first let in *particular* ideas, and furnish the yet empty cabinet, and, the mind by degree of growing familiar with some of them, they are lodged in the memory, and names are got to them. Afterwards, the mind proceeding further abstracts them, and by degrees learns the use of general names. In this manner the mind comes to be furnished with ideas and language, the materials about which to exercise its discursive faculty. And the use of reason becomes daily more visible, as these materials that give it employment increase. But the having of general ideas and the use of general words and reason usually go together, yet I see not how this in any way proves them innate.[1]

For Locke, then, all of our ideas are based on, "...in one word, *experience*". There are two origins of these ideas: the objects around us which we encounter through our senses, sensation; and the operations of our minds upon the ideas received through the senses *and* upon its own internal workings, reflection. In attempting to clearly articulate a process which he believed to be fairly obvious, Locke outlined a specific typology of ideas and mental operations in support of his "new theory of ideas". Simple ideas being those which we receive passively in the most direct and succinct manner from an external object or through the mind's reflection upon its own actions, and complex ideas being various combinations of simple ideas. He goes on to specify types and degrees of knowledge.

Locke applies his empirical view toward metaphysical and ethical considerations as well. Though he maintains the existence of God — since we are certain of our own existence, and know intuitively that "Nothing cannot produce a being"[2], then something must have produced us — he implies that the Christian concepts of human spiritual deprivation, free will and faith are not valid. Instead human beings have two faculties: understanding and will. *Understanding* provides for the opportunity to attain knowledge and to develop desires. Choosing what to do with the knowledge and how to satisfy the desires is the operation of the *will*. However, the choices that one makes are influenced by the ideas which one has, which are dependent upon one's environment and personal history of experiences. Instead of being spiritually deprived yet innately knowledgeable, and having a free will to chose to live in, or out of, accordance with divine law, human beings have a mind which begins as a blank slate upon which individual experiences make impressions, thereby imparting basic knowledge and influencing future choices. These choices will be made depending upon what will produce the highest good for the individual. This perspective was based on his view that pleasure and pain are *the* essential motivators, yielding an inherent sense of self-centredness and self-preservation. Ethically, it is our moral obligation to create social systems in which it is recognized that the highest good for the individual can also be the highest good for the community. Furthermore, we ought to implement civil laws in accordance with natural laws (which are manifestations of divine law) to establish individual compliance with wider social norms. The role of education is to produce citizens who are knowledgeable and imbued with a sense of moral

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[1] p.72; *An Essay Concerning Human Understanding*

[2] p. 379; *An Essay Concerning Human Understanding*

responsibility.

Indeed, by asserting the error of innate ideas and declaring the "new theory of ideas", Locke significantly supported the view of education as an ordinary part of the natural process of *human development*. In this view, human development would function in accordance with natural law when unrestrained by human intervention, yet *purposeful* human intervention could enhance individual and collective *human knowledge*. The *means* of such purposeful intervention ought to be in accordance with the natural process of human development. This implies that the best way to increase knowledge would be to expose learners to a variety of situations so as to develop a multitude of ideas and then to have them compare and contrast those ideas so as to come to new ideas and more complex knowledge. Such an inductive learning process is in contrast to the deductive learning process based on the scholastic method which remained prevalent in formal education during Locke's time. Instruction in such a Lockean system would probably be experience-oriented (both tactile and dialogical experience), student-centered, and involve substantial reflective time. However, despite the potential effects of this view of knowledge to naturalize education, Locke and the empiricists which followed him, had little direct influence on formal educational practices. Education based on nature's ways would need to be described in a somewhat less abstract, more dynamic manner. Enter J.J. Rousseau.

Jean Jacques Rousseau (1712-1778)

Rousseau's work regarding education was less speculative than that of other theorists reviewed here. Instead of writing on the nature of existence, the pathway to certainty, or the potential of ultimate reality, in *Emile* (1762) he wrote about the educational relationship between a mythical, privileged-class boy, Emile, and his tutor, Rousseau. An overall premise regarding human nature is summarized in the first line of the book, "Everything is good as it comes from the hands of the Maker of the world, but degenerates once it gets into the hands of man". Human beings are actually inherently good and filled with potential. It is the destructiveness of the social systems in which they live that acts to cause their degeneration. However, if left to a fully unattended maturation they would surely wither even more so. Thus, educational processes need to be designed which will *support* a proper maturation process, at the rate and within the style of each individual learner. Concurrently these systems must avoid the destructiveness of processes which attempt to *control* maturation, for the benefit and ease of the teacher or system. Such a supportive process would necessitate an attitude whereby the learner is viewed as an individual and unique human person from the time of birth onward, instead of being viewed as a common entity to be enculturated and developed through a standard, predetermined procedure.

In the story, Rousseau takes Emile to live in the isolation of the country, where he can grow unrestricted by the artificial constructs and norms of the degenerative social environment of the town. Throughout his upbringing, Rousseau continues to have Emile *use* the physical natural environment as a direct and indirect guide to knowledge, values, and truth. The story depicts a form of education which considerably extended the view of naturalism, which advocated the properness of living *in accordance with* the natural environment and natural laws, toward a radical view of living *by means of* nature's ways. Such an extension has endued Rousseau's ideas with an air of quaint naivete and impracticality yet underlying authenticity which has become known as **romanticism**. Considering the story beyond the restraints of a "How To" guide, however, allows it to be viewed metaphorically as an indicator for natural education. It provides many direct suggestions, as well as indirect overall principles for the purposeful creation of practical learning situations which are closely in accordance with human nature, human interaction, and human development. These principles can be used as a foundation for the creation of learning environments which are naturally inductive and experiential and are thus applicable throughout educational situations. Examples of these guiding principles are:

- recognizing the vitality and distinctiveness of natural stages of human development from infancy to young adult — dependence to independence to interdependence
- following the learner's natural curiosity and providing appropriate learning situations at appropriate times through *experiences*
- allowing the learner to struggle with problems and discover solutions,; enabling the learner to induce concepts through reflective dialogue and questioning; acknowledging and affirming the learner's emotions
- combining disciplines and domains (intellectual, physical, moral, spiritual)
- paying attention and serving to balance the androgynous dualism of human nature

  (This last point is speculatively abstracted from the equally attentive yet procedurally different educational processes provide for Emile and Sophie, neither of which was complete until they were combined together, as in Emile and Sophie's marriage.)

- having the tutor/educator work as a guide and companion using instruction which is learner-centered and experiential, never pedantic

Rousseau's ideas were philosophically appropriate for his period, following and based on the optimism and certainty of natural science, yet they did not have a great effect on existing educational structures. However, they have significantly influenced educational theory over the years, particularly with the notion of treating children as individual learners and attempting to identify with greater clarity the natural periods of human growth. The most practical and valid rendition of natural education came through Johann Pastalozzi (1746-1827); an educator who attempted to formalize many of Rousseau's thoughts and to implement them in a number of schools in Switzerland. Pestalozzi became quite well known and his schools became models and training centers for natural education. However, as primarily a practitioner, he, like Rousseau, developed a body of conventional wisdom regarding natural education, much of which remains relevant and influential, as opposed to a sophisticated philosophy of naturalistic education. Theories and methods of natural education found some support and limited implementation in England and the United States, though in one of the most widespread interpretation of Pestalozzinism (Charles and Elizabeth Mayo in England and Edward Sheldon in the U.S.), a major component was disregarded — the need to pay attention to the learner's emotional well-being. And so "natural education" became a pedagogical tool resembling an inductive question and answer session (undoubtedly more effective and rewarding than the traditional verbalism and memorization), once again losing sight of the significance of the relationship between the teacher and the learner — the *relational dynamic* — that the ancient Greeks viewed as a virtuously intimate and equivalent sharing.

John Dewey (1859-1952)

John Dewey's ideas exemplify the thinking of the Modern epoch by building upon and extending the views of many of the theorists and scientists since the time of Locke who gradually moved primarily intellectual discourse from Christian theological supernaturalism toward scientific naturalism. He proposed an outlook which challenged the very core conceptions of previous Western philosophic formulations and which also challenged the means of accepted philosophic inquiry. Dewey's ideas were significantly influential during the early half of this century and continue to be interpreted and expanded.

Based in a biological and evolutionary perspective of the organic, interconnected nature of all living beings, Dewey proposed a view of reality *as* human interaction with "other". Whereas all previously dominant Western views postulated some sort of external reality, either ultimately supernatural or ultimately natural, Dewey maintained that reality is more so embedded in the *meaning of experience*. This notion opposes the central metaphysical tenet of dualism by considering human nature as a whole organism, and as a part of the whole organism of nature. It also redirects the traditional epistemological consideration from *how we come to know*, which emphasizes a sensation-contemplation connection, to *how we make meaning*, emphasizing an experience-reconstruction connection. In this way, meaning is a part of each unique experience within the context of that experience, and can be enriched as the experience is intellectually reconstructed. Life is a continuous movement from problem-situation to problem-situation which pose perpetual possibilities for making meaning. Dewey believed that the way to gain more 'advanced' knowledge was to be pragmatic instead of purely speculative. He proposed approaching life's problem-situations by means of a general application of the scientific method — developing a deductively determined hypothetical solution, experimenting with it, reflecting upon the attempt and the entire experience inducing new meaning. Such **experimentalism** can lead us eventually to attain a "warranted assertability", the most practical form of knowledge, as opposed to absolute truth, which does not exist. The ethical aspect of Dewey's view of humans as a whole organism, has us holding values as an inherent part of our social nature. The problem situations that we face individually and collectively provide ongoing opportunities to make value choices and to take responsibilities for the consequences. Individuals versed in proper problem solving will develop moral intelligences in congruence with natural human values. The purpose of education, then, is to teach a method of inquiry which will best enable learners to develop such self-sustaining congruent moral intelligences. The proposed method is experimentalism, and the means of teaching it is to have the learners use it in all learning environments, formal and informal.

Dewey's view had a great impact on formal education. The Progressive Movement in the early decades of this century, adopted and adapted his pragmatic perspective and attempting to gain general acceptance for "learning by Doing". As well, Dewey contributed to a growing acceptance for "Learning by Doing". As well, Dewey contributed to a growing acceptance of scientific study and the use of the scientific method in schools. Nevertheless, as with Plato and Pestalozzi, much of Deweyian philosophy has not been authentically disseminated, particularly in regard to Dewey's assertion that formal education must develop each individual's sense of social and moral responsibility — again, the *relational dynamic* — as well as their intellectual ability.

The radical shift in Western thought accompanied by Dewey's assertion of the wholeness of human nature, and all of nature, is recently being more fully realized. The broad implications for such a view are significant as it challenges the extensive divergent dualism of Western culture which began with the ancient Greek debate as to the best means of educating youth: whether by developing *either* practical skills *or* general intellectual abilities. Through a Deweyian view, they are equally powerful and crucial since they both provide avenues of experimental inquiry. If they were balanced together, they would provide a much more effective pathway for human development than either could achieve alone. Other such dichotomies abound and have hindered human development under the inherent competitive necessity of either/or relationships in which one *must* dominate the other: mind vs. body, human vs. nature, worldly vs. spiritual, masculine vs. feminine, rich vs. poor, oppressor vs. oppressed. These dichotomies are being critically addressed in currently emerging theories and views — postmodernism, liberationism, feminism — which urge the value of balanced and congruent relationships over divergent relationships. Within such views may dwell the next epoch of Western intellectual discourse.

Summary

This paper has attempted to explore and trace the progression of views which supported the emergence of naturalism in educational philosophy. The exploration was focused on prominent epistemological views of the relationship between sensation and contemplation. Three overall epochs of intellectual study have been considered in overview of Western culture: the classical period during which Plato established *the* paradigm for philosophic inquiry and initiated dualistic formulations, and Aristotle declared the reality of ambient objects providing the basis for realism; the Christian period during which Augustine established the core of Christian theological supernaturalism and Aquinas blended Christian and Aristotelian thought; and the Modern period during which Locke introduced scientific thinking into philosophic discourse thus extending realism into naturalism, Rousseau fixed naturalistic ideology into conventional thought, and Dewey formalized a naturalistic, organic philosophy. Connected views of educational theory and practice have also been examined: classical education for the privileged class focused on either practical skills of oratory or conceptual intellectual abilities; widespread and formal Christian education was used as a means of religious indoctrination focusing on spiritual salvation; and modern education focuses more on individual, natural development and is moving toward teaching a *process of inquiry* instead of strict procedures of action and reaction.

It certainly seems clear, from this overview of philosophic thought, that education can be considered a natural aspect of human development. And that it can be purposefully influenced for the benefit of an overall visionary good. Furthermore, it becomes clear that Western educational thought has moved in general accordance with philosophical thought, both of which began divergently and abstractly and have become more *humanly central*. Such insight provides for both optimism and anxiety regarding the current educational reform movement. Optimism about the potential for it to usher in a dramatically ;more fulfilling view of holistic human development than traditional views have provided. Anxiety about the potential for the fear of change to overcome conventional wisdom thus causes a reversion to traditional methods. However, as in the view of newly emerging intellectual thought, such optimism and anxiety are the balanced halves of the potential whole. True growth *is* emotional, thus, when fear is high, change is possible.

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FOUNDATIONS OF EXPERIENTIAL METHODOLOGY:

AN INTRODUCTORY WORKSHOP IN EXPERIENTIAL THEORY AND PRACTICE FOR PROFESSIONAL EDUCATORS

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As an innovative approach to educational methodology, which addresses aspects of human interaction and growth unworkable in traditional approaches, experiential learning can provide practicing educators with the expanded repertoire of instructional strategies, curricular structures and relational conditions, necessary for the increasingly demanding and diverse setting of contemporary schools. This workshop is based on our efforts to address the gap in existing experiential training programs by pursuing the form and methods of experiential education independent of particular types of activities, and presenting workable models (see attached sheets) which concisely articulate the foundation of experiential methodology. Participants will thus be prepared to transfer the concepts and utilize the techniques in a multitude of settings or subjects.

This workshop will pursue the underlying form of Experiential Learning — the instructional strategies, curricular structures and relational conditions inherent in this novel approach. Participants will have the opportunity to develop an innovative perspective by 1) engaging in a multi-disciplinary curricula emphasizing experiential methodology, 2) reflecting upon this curricula, and 3) generalizing the techniques used which will enable participants to create and present lessons in the same manner in a variety of situations.

Though this workshop is designed primarily for continuing developing of professional educators, traditional and experiential, it is also a foundational course and is open to all individuals involved in education, facilitation or administration who have an interest in the enigma of experiential learning.

The Dynamic Symmetry of Human Growth

A Three Dimensional, Three Phase Model for Interaction, Education and Natural Development

I. Dynamic Symmetry

1) **Actual**: origin from ancient Greece: Dynamis = power, Symmetria = proper proportion of the parts to the whole; together they yield a concept for producing designs which "fit" with natural world; articulated in ancient Greece as a geometrical procedure used to design art work, buildings; the ratio 1:1.618 is found in many areas of nature, i.e. spiral of a sea shell, pattern of growth of sunflowers seeds and the rate at which the human skeleton grows.

B) **Metaphor**: human growth can be considered in terms of Dynamic Symmetry; i.e. there are dimensions to the whole of human interaction which, when fully addressed and balanced, will yield effective, exciting, and fulfilling interaction; these dimensions are always present but only balanced when attended in proper proportion through the tree phases of naturally progressive growth.

II. The Three Phase Natural Progression of Growth

A) **Awareness** - gaining knowledge of existent condition — Through either:
> Affirmation: focus on current strength's (***Building the Experience Base => Comfort)****

OR > Negation: focus on existing gaps; (***Presenting a Framework)*****

B) **Willingness** - considering options and practicing possibilities — Through either:
> Contemplation: support questioning of existing condition; (***Transferring the Points of Learning => Confidence)****

OR > Imposition: control alteration of existing condition; (***Formalizing Structures***)**

C) **Readiness** - working to create alternatives — Through either:
> Transformation: weaving into developing capacities; (***Implementing the Basic Principles => Courage)****

OR > Capitulation: yielding to emergent methodologies; (***Habitualizing Routines***)**

III. The Three Dimensions of Human Interaction - The Underlying Form

A) **Procedural Dynamic**; process orientation, the head-way; Creating the Learning Environment
1) Exploration - awareness phase; ***(Immersion, Analyzation)****
2) Investigation - willingness phase; ***(Application, Theorization)****
3) Alteration - readiness phase; ***(Personalization, Assimilation)****

****(The Natural Learning Journey of Experiential Methodology)***

B) **Contextual Dynamic**; task orientation, the body-way; Following a Conceptual Curriculum
1) Acceptance - awareness phase; (*Openness, Risk)***
2) Challenge - willingness phase; (*Struggle, Collaboration)***
3) Transfer - readiness phase; *(Automation, Recognition)***
** (Conceptual Curriculum - Adventure Learning, Craft Learning, Service Learning, Academic Learning, etc.)

C) **Relational Dynamic**; value orientation, the heart-way; Maintaining Interrelational Genuineness
1) Comfort - awareness phase; (Well Being, Possibility)***
2) Confidence - willingness phase; (Commitment, Ability)***
3) Courage - readiness phase; (Responsibility, Acknowledgement)***

*** (The Mobius Model™ - Committed Speaking)

IV. The Pedagogy of Dynamic Symmetry-The Ways of the Facilitator-Educator

A) **Get It**; clarify and reiterate; attend and respond (Avoid judging, jumping or journeying.)
1) How are you doing?, What's up?, How is it going?, What are you up to?
2) Want to have a chat about...?, What about...?, What if...?, How do you know...?

B) **Plant seeds and follow leads**; questioning and expanding (Avoid problem solving or comparing.)
1) Tell me about your views on...?, What does...mean to you?
2) How does...fit into that?, What about...?, What if...?, How do you know...?

C) **Establishing vision;** supporting particulars (Avoid Setting Standards.)
1) How does...show-up in your life?, What do you do to show...?, What is your responsibility with this...?
2) What do you need to make...an actual part of your life?, What can you do to achieve...?

Experiential Methodology Outlines:
I. The Reflective Cycle - A Pedagogical Approach
II. The Learning Journey - An Experiential Process Model

Experiential Methodology attempts to combine contemporary learning theory which holds that learning is a continuing, cyclical process with the naturalistic perspective of human growth which holds that growth is naturally progressive. In this combination, Experiential Methodology utilizes two constructs: the Reflective Cycle, which is a continual, purposeful form of interaction established by the facilitator-educator meant to create a particular type of learning environment; and the Learning Journey, which is the purposeful planned balance-of-responsibility shared between the facilitator-educator and participant(s) meant to evolve in accordance with the natural progressiveness of learning and growth. Experiential Methodology, then, is a form of education utilizing a pedagogically cyclical approach evolving along a natural journey of growth which creates a greater likelihood of sustainable learning.

The Reflective Cycle

Experiential Pedagogy has the facilitator-educator create a particular type of learning environment: one which promotes participant-centered individual and cooperative action requiring progressively more intricate planning and commitment. The primary techniques used in this pedagogy are cooperative problem solving, individual challenge and facilitated reflection. As a means of progressing along the Learning Journey, the pedagogy is cyclical, increasing in intensity and sophistication as the journey evolves. A simplified version of this cycle is outlined:

Assessment - Determining Levels of Awareness, Willingness, Readiness

Venture -

> Preparation/Briefing:
- Set-Up; Story, Universal Metaphor, Isomorphic Metaphor
- Objective; Level of Complexity
- Security; Physical Hazards and Emotional Safety

> Engagement/Activity:
- Observe; interactions and dialogue
- Refocus; maintaining a view of the interactive process

> Reflection/Debrief:
- Dialogue; questions, stories, open; group, diads, individual
- Creative Expression; writing, drawing, modeling
- Contemplative; individual consideration

Review - Reviewing Levels of Awareness, Willingness, Readiness

The Learning Journey Model

The Learning Journey recognizes that human growth is a continuously emerging process; and that, in its most natural sense, learning is inductive. Thus, a learning experience is best initiated from an involvement with an experience from which particular individual Points of Learning can be induced. Such learning is best solidified when the learner is given the opportunity to adopt those Points of Learning to unfamiliar situations and supported in an individual establishment of Basic Principles to be continually implemented and adapted. An outline of this journey is:

Phase One: Building the Experience Base - Developing Comfort

1. **Immersion**: participating in a purposefully designed learning environment
2. **Exploration:** inductively inferring particular and personal (Points of Learning)

Phase Two: Transferring the Points of Learning - Developing Confidence

3. **Application**: using the practical and conceptual learning in a new, yet similar situation
4. **Theorization:** focusing on and examining the existent methodology and process of inquiry

Phase Three: Implementing the Basic Principles - Developing Courage

5. **Personalization:** supported experimentation with the methodology of this process in consequential surrounding.
6. **Assimilation:** sharing/teaching the methodology of this process of inquiry.

Though the combined use of these two constructs provides for a greater likelihood of sustainable learning and growth, use of the Reflective Cycle, out of context of an authentic Learning Journey is common and may be acceptable in recognition that not all learning circumstances provide the opportunity for engagement in a Learning Journey; and/or that participants in a particular learning environment may be functioning at a variety of phases in existing journeys.

Outdoor Leadership

USING INTUITION TO BECOME A MORE EFFECTIVE OUTDOOR LEADER

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Introduction

> *The common adventure group on a backcountry ski trip is switchbacking up a slope with poor visibility and snow is swirling all around. For no apparent reason I am becoming more and more anxious about our choice of route and why we are continuing. I voice my concerns to the group but they continue. The dialogue begins in my head. "Am I overreacting? Why am I so nervous? Am I just having an off day or is there a legitimate reason for my 'gut feeling' that something is wrong?" As is often the case, I can come up with no concrete answers but my feelings are too strong to ignore. We stop and dig a snow pit. There is a very weak layer in the snow pack and the group members most experienced with avalanches become alarmed. We descend with caution.*

This story is an example of non-rational thoughts, not to be confused with irrational thoughts, influencing the perception of a situation. An accident didn't occur, so how do I know if my intuitive knowledge was accurate? The non-rational nature of intuition makes some people uncomfortable with trusting its validity in making judgements and decisions. I have learned to trust these strong feelings because on other occasions they have proven right. Once an avalanche did occur. Another premonition ended with a bad swim while paddling on a serious river (a very close call indeed!). I am often surprised when I make routefinding and group facilitation decisions which I can't explain and they turn out right. These personal experiences have been the catalyst for my interest in how outdoor leaders can develop and utilize their intuition to become more effective.

The role of intuition in leadership is explained by Robert Greenleaf as follows;

> There is usually an information gap between the information at hand and what is needed. The art of leadership rests, in part, on the ability to bridge that gap by intuition, that is, a judgement from the unconscious process...Intuition is a *feel* for patterns, the ability to generalize on what has happened previously...Leaders, therefore, must be more creative than most; and creativity is largely discovery, a push into the uncharted and the unknown (Hendricks and Cook, p 79).

Solving problems through flashes rather than reasoning is intuitive problem solving. Albert Einstein in reference to his theory of relativity said, "I did not arrive at my understanding of the fundamental laws of the universe through my rational mind."

Bill Kautz, founder of the Centre for Applied Intuition in Fairfax, California presents a model which includes the conscious, subconscious, and super conscious minds and explains the flow of information between them (Sullivan, p 44). When universal information from the superconscious which transcends time and space and information stored in the subconscious such as feelings, fears, memories, and incomplete experiences flows to the conscious mind it is what we call intuitive knowledge. This is often experienced as a physical sensation which is why it is referred to as a "gut" feeling. It is not only women or gifted people who are intuitive, we all have the capacity to tap into the reservoir of intuitive knowledge.

Can you think of examples of when you have experienced your intuition? For example, have you ever dreamt something that later came true? Or when the phone or doorbell rings do you know who it is before you answer? Whether you have experienced these examples or not you can still further develop and utilize your intuition.

Developing Intuition

Tuning up your listening skills, receptivity, sensitivity and becoming more aware of your intuition at work will help get you in shape intuitively. Using tools and techniques such as dreams, memory games, creative visualisation, meditation, and journal writing will help you develop an understanding of the symbolic language of the superconscious.

Dreams are an excellent source of intuitive knowledge available to all. Specifically they provide precognitive knowledge and help solve problems. Take time to write down your dreams and discover for yourself what the objects, events, and characters symbolize to you. Discussing your dreams with others such as in a dream study group will also help you to understand the messages within. To help solve a problem ask yourself a specific question. During the day rehearse your question or even write it in your journal. Before going to sleep repeat your question and visualize your question being answered. Be positive and persistent. It may take several nights before you have a clear dream answer. By writing down your dream and examining the key images the meaning may become clear. The technique of asking a question can also be used before meditating, writing in your journal or selecting a tarot card. This is a very brief explanation on how to use your dreams. To help you utilize dreams as a valuable source of information read a book on dream study or take a dream workshop.

Memory games where you try to remember past events including details such as smells and feelings are useful to practice daily because the process of remembering is similar to the process of how intuitive information is received.

Creative visualization is particularly useful if you have difficulty remembering your dreams. Daydreams or stories you imagine while awake will provide intuitive information and help you to think metaphorically and symbolically. Below is an example. Before starting take time to become focused and comfortable. If possible have someone read the scenario to you or tape it. Feel free to create your own scenario or visualization. (Refer to the book *Creative Visualization* for ideas.) *Visualize that you are travelling down a stream in a boat. Picture what type of boat you are in, what you see on either side, the smells. Feel the warm sun on your face. How are you feeling? You continue along on the stream and presently arrive at a tunnel. You enter the tunnel and it becomes very dark. What are you feeling as you travel in the darkness. You leave the tunnel, return to the brightness and you arrive at a beautiful meadow. As you get out of your boat, you notice a person sitting on the grass. Imagine what this person looks like. You begin a conversation with this person.*

Meditation is a practice which if performed daily (even if for only five minutes) will help you become more in touch with your intuition. Try sitting quietly and repeating the word "one" or if you prefer a visual focus, fix your gaze on a candle or other object. If other thoughts arrive, allow them to float on by, observing them but not focusing on any one thought. Benson's book, *The relaxation response*, further explains a simple way to practice meditation.

Using Intuition in Outdoor Leadership Situations

How does all this apply to Outdoor Leadership? ***Listen*** to your 'gut feelings' and your inner voice. Learn to ***trust*** your feelings. Keep track of these premonitions and what the outcome is. Listen to stories of other leaders' experiences with intuitive knowledge. Using your intuition will assist you in making better group process and safety management decisions, improving your overall effectiveness.

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BUILDING RELATIONSHIPS:
COMMUNICATION SKILLS FOR TANSFORMATIONAL LEADERSHIP

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Abstract

The art of communicating is a vital part of daily living and is a critical tool for effective leadership. Whether it be in education, management, or personal relationships, our reliance on clear communication is essential as we attempt to work together, learn from each other and share our perceptions. This paper offers some specific tools for becoming better communicators and more effective and transformational leaders.

The art of communicating is a vital part of daily living and the transformational leader depends on it as a critical tool. The concept of transformational leadership was first described by Burns (1978) and more recently conceptualized and researched by Bennis and Nanus (1985) and Yammarino and Bass (1990) among others. The principal characteristic of these leaders are that they offer followers individual attention and consideration, provide opportunities for input of information, and are intellectually stimulating, arousing followers to do more than originally expected. They are role models who inspire and develop a high degree of trust and confidence. And finally they provide a model of integrity, fairness and high standards.

The single most important skill for the transformational leader is the ability to deal with people successfully. Communication means building relationships. Whether it be in education, management or personal relationships, our reliance on clear communication is essential as we attempt to work together, learn from each other and share our perceptions. As a leader you are the person in the middle of the communication flow. The quality of your personal relationships with the people you work with comes not so much from specific tasks that members perform as from the feelings they have about you, each other and the tasks you do together.

Positive communication climates result when people believe they are valued, and negative climates occur when they don't believe they are appreciated. If we as leaders treat others with dignity and consideration, if we insure that our communication is complete and truthful, if we are open and willing to share information as well as be receptive to the ideas of others, and if we commit to consistency in our behavior we will be taking a large step in the creation of a positive communication climate.

Part of the reason communication is so important is that we spend a major amount of time doing it. Most successful people have recognized the role that communication skills have played in their career. Over sixty years ago Paul Rankin (1926) indicated that adults spend an average of 29.5% of their waking hours listening. More recent studies by Weinrauch and Swanda (1975) focused on the time spent engaged in various types of communication during a typical week. The results were: 32.7% listening, 25.8% speaking, 22.6% writing and 18.8% reading. In a survey of one thousand personnel managers in the United States, Curtis, Windsor and Stephen (1989) identified the top three skills for successful job performance as oral (speaking) communication, listening ability and enthusiasm. Other important attributes such as technical competence, work experience, academic background and recommendations all lagged behind. In another study business and government executives named oral communication as the single most valuable skill an employee could have, followed by written communication and interpersonal skills (Harragan 1985).

The following guidelines came from a variety of fields: counseling, psychology, adventure education, business and sociology. They are offered to provide you with some clear and specific tools for becoming a better communicator, a more effective and transformational leader.

Tools for Effective Communication and Transformational Leadership

Encouraging the Heart

Providing support and encouragement is critical in helping put members at ease. The skilled leader must take the initiative in offering individualized attention and consideration to group members. You need to convey a clear message to participants that their contributions are welcome. In addition to the content of what you say, it is important that you communicate your support with warmth in your voice, a pleasant facial expression and an "open" posture. Your encouragement needs to be genuine. Recognize contributions, celebrate accomplishments, be open, give verbal encouragement, invite participation, give permission to discuss fears, and develop group rules that are beneficial to participation.

Tone Setting

The leader is responsible for setting the tone. This is the ability you have in establishing a mood for the group. "Tone setting is subtle but crucial to the atmosphere and attitude of the group" (Trotzer 1977, p. 84). For example, you set the tone by your actions, your dress, your words, and what you may allow to happen. If the leader is concerned about being liked and sets a "light" tone she may end up frustrated because people are not committed to the group or project. If on the other hand the leader is very aggressive, she can create an atmosphere of tension or resistance. If the leader encourages support and sharing a more positive atmosphere can established. Jacobs, Arvill, & Mason (1988, p. 84) believe that you will most likely achieve the desired tone for your group when you ask yourself these questions and lead according to your answers:

- Should the group be serious or social?
- Should the tone be confrontive or supportive?
- Should the tone be very formal or informal?
- Should the group be task-oriented or more relaxed?

Modeling

One of the best ways to teach desired behaviors is by modeling those behaviors in the group. Group leaders need to recognize the extent to which their behavior influences the group. Leaders always send messages about themselves and need to recognize the extent to which their behavior and attitudes conveyed by it, influence the tone and atmosphere of the group. How you listen, your style of communication, the way you encourage or support, your energy level and interest in a subject or in the group itself serve as a model for group members to emulate. Your style of effective communication, your ability to listen, and your encouragement of others will serve as a model for your members to emulate.

Use of Voice

The use of your voice is another skill that can be used to influence the tone and atmosphere of the group as well as its pace and content. Messages expressed by how your talk for example, loudly or softly, quickly or slowly, in a deep voice or high pitch, with or without emphasis has a direct effect on your group. Very often in the beginning of a new group the leaders voice can be a key factor in generating interest. Your voice can communicate a serious or light tone, a caring tone, or a non-assertive tone. Your voice pattern which includes, tempo, tone, volume, and pitch, can communicate important information to the group members. Sometimes you may want the group to be serious other times you may want to communicate caring and encouragement.

Try to listen to your own voice pattern while you are leading. Listen to other leaders and notice how their voice patterns influence the tone and atmosphere of the group. Practice using different energy levels in your voice patterns. Developing more than one voice pattern will help you to deal with different types of situations that demand different styles of leadership.

Active Listening

Listening is crucial because we depend on it as a main source of information and understanding. Listening is more than the mechanical process of hearing; it involves interpreting, appreciating, evaluating what is heard and responding to it intellectually, emotionally and physically.

We *hear* a lot of what people say. It comes into our consciousness and leaves very fast. To really *listen* to what a person is saying requires that we first make the conscious decision to establish contact. Effective listening requires that we relax, focus, and choose to pay attention to the person instead of thinking about what we may want to say next. It requires that we attend to the content, voice and body language of the speaker.

Nader and Luckner (1992) suggest to improve active listening skills we should focus on the following behaviors:

- Block out external stimuli.
- Attend carefully to both the verbal and nonverbal messages of speakers.
- Differentiate between the intellectual and emotional content of the message.
- Make inferences regarding the feeling experienced by speakers.

Reflection or Paraphrasing

As a group leader you will use reflection with individuals and also at times reflect what an entire group is experiencing about a topic or issue. Responding effectively requires that your hear well and then be quick enough to articulate what you heard. The goal of reflection is to help the other person feel understood. Restating a comment, conveying that you understand the content and/or the feeling behind it enables the individual or group to become more aware of what they are saying. It communicates to them that you are aware of how they are feeling, and also lets them clarify or correct your understanding of what they said.

Example:
Alicia: I'm not sure how I'll do on this trip. I am a little uncomfortable with all this, but I sure want to get started.

Leader: *It sounds like the trip is both an exciting and scary experience for you at this point?*

Alicia: No, I'm not really scared. I'm just unsure about how I will handle the high ropes course.

Leader: *The high ropes course looks like it's the hardest part for you at this point?*

Clarification and Questioning

This is a series of techniques to help members of your group clarify their statements. This may involve questioning, restating or summarizing.

Example:

Leader: *Sharon, tell me how the weekend trip went.*

Sharon: It was interesting.

Leader: *Can you tell me a little more about what you mean by that?*

Sharon: I met some new people who I think I can make friends with, I learned how to cook a pizza on an open fire and I didn't take a shower for three days!

Leader: *So, making those new friends, baking that pizza and going without a shower were really interesting things to do?*

Sharon: Yes, and the pizza and going without a shower were firsts for me.

Leader: *What else was new for you on this trip?*

Mini-Lecturing and Information Giving

The very existence of a group depends upon communication and exchanging information. When you have the expertise appropriate to a particular situation you may need or want to provide the group with information The purpose of giving information is so that people will learn, understand what is expected, make a decision, problem solve or take some action. An efficient way of proceeding is to use the mini-lecture. Jacobs, Arvill, & Mason (1988, p. 82) recommend when giving a mini-lecture that you consider the following:

- Make it interesting
- Make it relevant
- Make it short (usually 5 to 8 minutes)
- Make it energizing
- Make sure you have current, correct information

Self-Disclosure

Self-disclosure can have either a constructive or detrimental effect. At its best, it can contribute to an honest person-to-person working relationship. On the other hand, leaders who keep talking about their own experiences risk changing the focus of their group from the participants to themselves. Sharing personal experiences, showing involvement and using humor are important elements of self-disclosure. As long as they are brief, to the point and appropriate, they can help to convey the message that you are genuine.

Some examples of self-involving disclosures are: "That's great", "I'm happy too," and, "I'm sorry that she/he reacted that way." They can also take the form of confrontations, for example, "You seem to think of yourself as a weak person, but I don't experience you that way" and, "I really have a hard time talking with you with when you are smoking." Think about this issue in terms of not whether you should disclose yourself to the group but, how much and when.

Summarizing

Being able to summarize is an essential for group leaders. Effective group leaders pay close attention to how they end activities or sessions (Corey and Corey, 1987; Jacobs, Arvill, & Mason, 1988). Summaries can take place at the beginning, during, and at the end of activities or sessions. Summarizing can help to correct misunderstandings, obtain feedback, deal with unfinished business, consult participants for their suggestions and reactions, arrange for mutual support within the group or assign future tasks to individuals or the group.

Leaders can summarize the main learnings, feelings, themes or emerging directions in the group. Summarizing can be more personal if participants summarize the main learnings they personally found useful. Participants can be asked to describe the main learnings that they found personally useful in either the whole group or in pairs or small groups. They might also be asked to record their summaries in a journal, or construct some representations that speak to their feelings and experience (collage, story, sculpture, video, photographs or drawings). Summarizing is an excellent closure or ritual activity that can be an important catalyst to enhance the transference of learning that took place via experience.

Final Thoughts

There is no denying that technical competence, academic background, and work experience are important in being successful as a leader. However, whatever leadership position you choose, communication skills will be vital and perhaps the most important factor in successful job performance.

> ***One can lack any of the qualities of an organizer — with one exception — and still be effective and successful. That exception is the art of communication. It does not matter what you know about anything if you cannot communicate to your people. In that event you are not even a failure. You're just not there.***
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> **Saul D. Alinsky, *Rules for Radicals***

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BEYOND PROCESSING: THE DYNAMICS OF AN EXPERIENTIAL GROUP

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Most experiential groups are facilitated in an educational fashion, that is generalized lessons and concepts are presented to be learned either directly or indirectly by metaphor. To use an experiential group therapeutically, one must tailor the experience and processing to address specific issues and needs of the particular group or client. This process begins previous to meeting with the group. It must be acknowledged that the reality of many experiential groups is that the facilitator often has little knowledge about the individuals in the group previous to the experience. However, knowledge of general characteristics can be extremely useful to an experienced facilitator.

In tailoring the experience to the group, three relevant questions must be addressed during the planning stage and throughout the experience:

1. *Who is the group made up of?* (General characteristics of the individuals.)

   Examples of characteristics are age, gender, physical ability or limitations, expectations of the activity, previous experience in experiential groups or any therapy, voluntary or involuntary nature of the experience, how they came to be in this group, and fear and apprehension about the experience.

   These are but a few of the questions that if known make it easier to tailor the processing to the individuals in the group.

2. *What are the goals of the group or the individual?*

   Usually the group goals will be set by the agency which the individuals are a part or by the identified problem which they are in treatment for. Examples of group goals include:

   DRUG/ALCOHOL CENTERS - to support the individuals recovery. Sub-goals may be to develop a sober support system, increase willingness to take appropriate risks, take advice and help from others, and increase tolerance for frustration and ability to delay gratification.

   ADOLESCENT PROGRAMS - to clarify self image, increase ability to tolerate structure, authority and anxiety, continue process of individuation and develop independence, identify appropriate role models, and accept differences in others.

   ADULT PROGRAMS - to identify real vs. imagined limitations, identify blocks to growth in relationships, and increase risk taking.

ABUSE VICTIMS - to develop a sense of empowerment, acceptance of separation and individuation from family, and to increase ability to develop intimacy and tolerate physical closeness.

3. ***What resources do you have available to meet the goals of the group?***

   What skills and activities do you have in your repertoire? Do you have access to ropes courses, outdoor adventure sites, etc.? Which of these possibilities will best bring up and address the issues most relevant to the group?

Common Dynamics in Most Groups

Early Stages:	Tendency to avoid conflict in the group.
Middle Stages:	High degree of tension from repressed conflict and eventual expression of conflict, often towards the leader.
Late Stages:	Resolution of conflict and perceptual shifts.

The Impact of Adventure in Groups

The physical nature of adventure highlights issues such as body image, perceived limits, self-concept and reactions to fear.

The unfamiliarity and unpredictability of adventure takes participants out of the context of their everyday life and therefore encourages creativity and maintains the focus on the "here and now."

Adventure is directive in nature and stimulates interaction with little contamination from an over- controlling leader.

Adventure can bring a credibility to the therapeutic process to those that need a concrete framework with which to work. (Adolescents often have little faith in the abstract nature of therapy.)

We will be doing group experience using challenge activities and processing with a therapeutic focus.

EDGEWORK FOR EDUCATORS

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Abstract

Taking the risk of dealing openly with interpersonal issues is an important way teachers can make their work more relevant to the contemporary world. It also can offer such benefits as reduced stress and greater rewards for the work of teaching. This article discusses edgework, the process of working at the edge of personal comfort, as it applies to teachers. It encourages teachers to take on a new approach to relationships with their students, and describes how edgework can help make personal growth occur for all members of the educational community.

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It is bicycle repair time in my basement. Today I have a helper, my two-year-old son. He refuses the toy wrench I offer him, demanding instead the crescent wrench that I am using. I tell him that he can't have the real wrench because it is too dangerous — though really I just want to finish up — and his dissatisfaction can be measured in decibels. He has, it seems, an uncanny sense for authenticity, and won't accept anything less. Play with a toy while Papa uses the real tool? Forget it. He wants his hands just as messy as mine.

The attention he focuses on the genuine doesn't stop at material objects. If his mother or I demonstrate even the slightest insincerity, he knows it. A few weeks ago, his mother went out of town for a week. The second day she was gone, he came to me with a long face and said "Mama gone?" I said, "Yes, Mama is gone for a while, but I love you too and we can still have fun without her here." I skipped over my own sadness about her absence and tried to paint a hopeful picture. But he could tell that I was just as sad as he was. He climbed into my lap, saying, "Need hug", and we hugged for a while. Later I realized that I wasn't sure whether he was saying that he needed a hug or that I did!

We can't hide our feelings from this child — which makes it exhausting to have him around! But it is also refreshing, since that are no façades with him; just pure being. And as I reflect further, there is something unsettling about his influence. It illuminates how often we take for granted the substitution of images for expression of true feelings. It shows how we juggle roles that may not fit us. And it reveals intimations of power and authority that have little basis in reality. Even those of us who see ourselves as highly aware, sincere, and open minded are often far from completely whole.

Yet as creative individuals committed to effective education, we value wholeness. We care sincerely about our students. We value honesty and integrity. And we try to manifest congruence between our feelings, statements, and actions. As we move into a new definition of education, broader than simply the passing on of information, these attributes of the teacher become the major tools of our trade.

Indeed, an education that aims to help people become whole, unique individuals *and* knowledgeable, skilled citizens must focus on relationships as the core medium for learning. Its primary themes must be to expand the ways people learn from each other and to help them collaborate in accessing awareness, information and skills.

This vision results in a literal transformation of the teacher's role. In the most terrifying sense of the word, we need to let our students become our teachers.

What happens when my son insists upon authenticity is that I get scared, because I see that I am not as up-front as I thought I was. My tendency is to retract into a defensive position and convince myself that I really am sincere, most of the time. But instead, if I can open up to his input, I can grow to become more whole, and he will have taught me a valuable lesson.

My boy is constantly pushing outward the edge of his circle of comfort, and consequently he is learning at a phenomenal rate. In my experience, surprisingly few teachers are fast learners. Why? because we invest ourselves in maintaining control, rather than exploring our edges.

We educators need to take a step back from our assumptions about how learning happens. We need to take a long look at ourselves and the kind of resistance to change that we carry. Then we need to work on our relationships with students, to create opportunities for genuine learning in which we ourselves are full participants. Doing so means that we need to be at our own edges, exploring and growing alongside our students.

The modern world is a chaotic place. In these changing times, the critical issues that confront our students are the same critical issues that confront us as adults! We need to structure our time so that our real needs get met. We need to generate healthy, conscious relationships with our bodies. We need to develop more collaborative relationships with our peers. We need to become more able to constructively express our emotions. We need to each find a spiritual truth that gives us a sense of meaning. We need to connect with and protect our natural world in ways that we have not for many generations.

To approach this kind of learning, we must bring the edge back into education. Schools are, most often, places where control issues are played out. Rules, schedules, and structures shape the classroom atmosphere to the point where the creative edge is banished, for children as well as for teachers. Even in classrooms where children have the freedom and encouragement to explore their edges, it is still uncommon for a teacher to be ready to move to his or her edge in a constructive manner.

This is edgework, in three not-so-simple steps; First, learn your edges. Notice the feeling of being drawn into an emotional dynamic, and accept the feeling; be it fear, anger, elation, embarrassment, hilarity, whatever. Second, acknowledge that feeling with some kind of expression or action with the people who are present. Third, move onward appropriately. Sometimes that means working through an issue with the group; sometimes it means deferring the process for another time or place. Appropriate action is rooted in a high degree of sensitivity to self, group, learning needs, and the overall setting and goals.

I work mostly with adolescents, when I am not working with teachers. One day last summer I confronted a kid who was supposedly leading a group activity, but who was in fact not taking any responsibility. I had gotten tired of the group's reluctance to confront him, so I took it on myself. I was genuinely disappointed in him, and I told him so in front of the group. But my genuine disappointment and sincere, constructive criticism fell on apparently deaf ears. He became totally unresponsive and withdrawn, and it dawned upon me, as I tried unsuccessfully to get the group to back me up, that I had picked a rotten time and place for a confrontation. He had too much to lose at that point, and he couldn't acknowledge my comments for fear of losing his status with the group.

That was my edge: the onset of uneasiness which turned to frustration and embarrassment. Fortunately, I noticed the edge as I left the group in retreat. I realized that I wasn't helping the kid at all, but just venting at him (in front of a group who felt more allied with his discomfort than with my disappointment in him). At the time I just left, since I couldn't steer the situation into a constructive direction.

But it wasn't long before I put it together, and I rejoined the group. I apologized to the kid in front of the group for my comments, which I acknowledged were out of place. And we all had a chance to talk together about good ways to offer feedback to each other, and some ways that aren't so good. The outcome was that the group pulled together, and everyone's ability, including my own, to deal with similar situations in the future was increased.

That is one example of edgework. Even better would be for me to have worked around the edge without have left...but I'm still learning this stuff too.

To be a teenager is to be living the edge, grappling with what is and what is not socially acceptable, wrestling with what fits and what does not in an emerging definition of self. Adolescence is a place of struggle, a kind of forsaken turf between childhood and adulthood. How do we deal with this torment in our schools?

With control! With a degree of control that banishes the edge, that says there is no place here for edgework. So we miss connecting with kids by not addressing their needs. Teenagers sit in classrooms listening to teachers talking about algebra, or history, or French, and their personal learning edge is ignored. To the outside observer, it's apparent that the most vivid learning in high schools takes place in the halls, the cafeterias, the parking lots. Those are the less controlled zones, where inner chaos can play itself out and seek resolution.

It *will* emerge to seek resolution. Try as we might, we cannot really hide or ignore our edges. For one thing, many people (my son, for example) can tell that we are covering something up. Worse, the edge will be back in some other form, like when we suddenly snap at someone for a mild offense, unexpectedly drop into a bout of melancholy, or get confused and muddled. That is one reason why addressing edges consciously is so important. When the teacher's edge is carried out of the classroom to play itself out at home with a spouse, with friends at a club, or on the therapist's couch, the students lose as well as the teacher.

It doesn't have to be that way. We can do edgework in schools, and doing so doesn't require giving up all control and making schools totally chaotic. We begin by acknowledging that being at the edge is not only O.K., it is an essential step toward making education relevant to our changing world.

Next, we learn to model edgework. This ability is essential for teachers who work with adolescents. In fact, for those who teach at these levels, it should be the primary job qualification. As those of us who work in middle and high schools well know, adolescents give us plenty of opportunities to confront our edges!

It should be noted that an educational system can incorporate edges into its design in many other ways, to make learning genuinely effective for adolescents. Examples include giving students genuine power to share in decisionmaking, creating opportunities for students to be active in their communities, and providing them with curricular activities which demand personal engagement with the material. These are no less important than teachers doing edgework, but they are outside the focus of this article.

Edgework for teachers who work with younger students is important too. Role modeling is the most elemental aspect of teaching. As I have mentioned, children are amazingly aware of when adults are being genuine and when they are not. So when an edge is approached in an elementary classroom, children take notice of the way in which the teacher responds.

It might be an edge of fear, as when the principal enters the room and the authoritative teacher suddenly becomes meek and the children learn about hierarchies. It could be an edge of hilarity; kids learn early on and exploit the fact that the teacher has a hard time disciplining a kid while laughing. Maybe it is an edge of disgust, as when the dead mouse suddenly becomes less fascinating to a group of students than the teacher's reaction to it.

Whatever the situation, the way a teacher deals with edges is important, because we are still teaching, and students are still learning. It is good, then, when teachers can dedicate some sincere attention to their own edgework.

Much of this work will occur outside of the classroom, to make the edgework that occurs in the classroom a little less dramatic and frightening, though still real. It is in a way similar to physical conditioning. If you decided to run in a marathon, you would spend a lot of time running long distances to prepare your body for the stress you were anticipating when you were in the actual marathon. The modern classroom can be a sort of marathon for edgework, in which you are challenged in the extreme and had best have already dealt with some of the stuff that comes up for you.

To make the metaphor complete, it should be observed that physical conditioning has two components. One is an increase in muscle tone, cardiovascular output, balance, and so forth. The other is, actually, edgework: becoming aware of the feeling that you are about to collapse, and to persevere nonetheless. Teachers need both. Not just the increased tolerance to personal challenges that is survival trait in modern classrooms, but also the ability to struggle past the edge (marathon runners call it "the wall") and to experience transformation in the psychosocial sphere; even when exhausted.

We can't make our edges go away, and it wouldn't be good if we could (edges do move, however). The edge forms a basic human link between teacher and student, because we all encounter edges in our process of becoming ourselves. What the conscious teacher needs to take on is the process of managing their own growth around their edges.

Doing so will result in no less than a transformation of the educational system. When the teacher does edgework not just in front of, but *with* the students, the power dynamics of the teaching setting are replaced by rapport, mutual respect, and shared humanness. The teacher develops a comparison for the students' edgework that goes beyond simple caring into a mutual process of expanding capacity for being human.

It is no accident that teaching doesn't always bring about increased wholeness in and of itself. Part of the job stress of teaching results from participating in a hierarchy, managing a system of control, and maintaining a separation between one's inner, emotional/physical/spiritual reality and one's professional stature. And when the stress of being in control becomes patterned and systematized in one's life, it makes on oblivious to edges, especially in oneself.

On the other hand, being creatively active, taking risks in relationships, and moving along a personal path of growth in one's work is extremely enlivening. It can be exhausting, exhilarating, painful, and frightening. But it is vivid, and brings one to a full appreciation of life. This is the teaching that my delightful child offers me every single day, and I deeply hope that I learn it; and that he never unlearns it.

For all our talk about wholeness, there is still a deep current of resistance to being whole. We often will help someone process their anger, or advise them to see a counsellor to help work through their grief. But do we ever deal with and process our elation, or seek help for working through feelings of contentment? There is a strong cultural bias toward being happy, upbeat, and cheery. At the same time we always try and move away from the darker, uncomfortable feelings. You could say that we hide from our shadows.

But the shadows will not go away. Instead, they lie hidden, waiting to cloud our idea of wholeness and betray us just when we thought we were getting the whole picture together. This is where edgework comes in; the edge opens us up to shadows, and edgework allows us to go into the shadows and embrace them. Perhaps even more importantly, edgework makes possible more rewarding and meaningful relationships between people, which is essential to make educational systems relevant to our changing world.

Edgework can teach us to accept our fears about losing control, and welcome those fears as important and useful parts of us. We can learn to let our anger emerge and blossom, instead of trying to work through it or vent it into some safe channel. If we value learning (and we do), we must acknowledge that these uncomfortable parts have something to teach us!

It can be scary and even terrifying to take the risk of taking on edgework. We may just expose some of our inner demons in front of a group of people; people who are supposed to be learning from us. And they will learn from us; if we are fully present with them, they will learn from us in the best way possible. And that is the best thing we can do for them, and for ourselves.

EMOTIONAL SAFETY IN OUTDOOR AND EXPERIENTIAL EDUCATION

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Outdoor Education has traditionally been very cognizant of the need for safety in its programs, particularly those with so-called "High Risk" activities. This concern for safety has been focused primarily on the physical aspects; prevention of accidents and injury. There is an ever-increasing need to expand our definition of safety to include what I will herein-after refer to as Emotional Safety.

As our programs develop and mature we must keep up with the changes in society and the new knowledge available to us. We are becoming more and more aware of the personal histories individuals are bringing with them on our courses. As a result, we must be prepared to respond in a sensitive appropriate manner. We can no longer assume that if something worked in the past that it will work or even be proper today. We live in the 1990s. Attitudes that existed in the '60s or '70s, where it was cool to be a renegade or anti-establishment, need to be updated for our present situations.

We know that sexual harassment exists. We know that emotional, physical and sexual abuse exists (E.S.P.), suicide is epidemic in certain segments of our society; Native Canadians, and youth, have particularly high rates. Culture and lifestyle diversity needs to be recognized. There is a long list of people with different needs and circumstances that can no longer be ignored or minimized. If we are to be responsible educators we must be aware of the issues and how to best facilitate emotionally safe programs.

How successful we are in accomplishing this task, in large part is dependant upon our attitude and knowledge of the issues. We are not required to be therapists. We do, however, need to recognize and be aware of our own issues and our approach and attitude to the subject.

This workshop is designed to introduce the concept of Emotional Safety in outdoor programming. Information and protocols developed by the Canadian Outward Bound Wilderness School have been a valuable resource for staff in facilitating safe courses. These tools have also proven valuable to other programs and Outward Bound Schools. It is our hope, that by sharing these resources, we in the Outdoor Experiential Education field will continue to keep apace of current issues and trends in society.

Protocol for Emotional, Sexual and Physical Abuse

The purpose of this protocol is to outline the procedure that Outward Bound Staff will follow in the event of an "assault" on any student, volunteer or staff.

Emotional abuse is defined as verbal abuse upon another individual with the intent to be harmful. This may also take the form of passive aggressive behaviour (i.e. someone consciously doing or saying something that may offend or hurt another, in a manner that is subtle and not always obvious). It is also important to consider body language and the physical posture that an individual presents.

Sexual abuse is defined as any unwanted contact, either overt or covert from another individual. This can take the form of touching or being forced to touch another in a sexual context. It may also include such activities as "flashing" or showing sexual parts. Sexual harassment in the form of verbal innuendos or subtleties that may not be easily defined must also be considered as a serious violation of an individual's rights.

Physical abuse is defined as any unwanted contact that is associated with aggression or violence in any way. This may also include threats by one individual or group against another.

Emotional Safety Protocol - E.S.P.

Incidents of sexual, physical or emotional abuse ***will not be tolerated*** at C.O.B.W.S. We have a mandate that individuals will be treated with respect and that a person's right to a physically and emotionally safe course be protected. When a person's safety or rights are impeded then the following actions must be considered.

Setting the tone for emotional safety and all that it entails is of utmost importance to the running of an Outward Bound course. It is the responsibility of instructors to ensure that students are aware of our commitment to protecting the rights of others and respecting the need for emotional safety. This should be done at the beginning of the course.

1. The instructor or staff person on the scene will assess the situation. If there is an accusation of assault made or an assault is witnessed, then the C.D. will be notified immediately. It is not the responsibility of Outward staff to prove allegations. It is their responsibility to act immediately and sensitively to the situation.

2. Upon gathering all pertinent information, the C.D. will notify the P.D. and A.D. If the brigade is on the trail then an ***evacuation procedure will be implemented***.

3. It is important to remember that physical and sexual assault is a crime and must be treated as such. As professionals we are ***mandated by law*** to report all allegations of sexual assault, if the individual is under 18 years (this includes past and present situations). It is important to inform the victim, in a sensitive way, to this mandate.

Specific Considerations for Sexual Assault

When a person is sexually assaulted a number of coping mechanisms may occur; denial, minimizing, keeping it a secret. The person may identify with and/or protect the perpetrator in some way. An emotional breakdown may occur. We must handle the situation with compassion and control. By controlling the situation we may provide a safer environment for all. We must, however, be conscious of not usurping power from a victim who has been made to feel powerless.

a. It will be assumed, at all times, that if an accusation of sexual assault is made then the victim will be believed and the evacuation plan will go into effect immediately.

b. Information regarding the assault should be taken by a staff person of the same sex as the victim. This is very important to the well being of that individual. It is not important, at this time, to get all the intimate details of the assault.

c. Confidentiality is essential when dealing with the issue of sexual assault. We must be sensitive to this situation from a humanistic and legal perspective.

d. The victim will be protected from the alleged perpetrator. If need be, the perpetrator will be evacuated from the group by the instructor who feels most competent in dealing with and controlling the perpetrator. If an appropriate instructor is not available, then the perpetrator will be isolated within the group under constant supervision. Staff both male and female must always consider their own safety in conjunction with their students.

e. In some cases where legal action may be taken it will be important to preserve any physical evidence. It is not possible to outline all the procedures required to preserve evidence, therefore, it is essential to contact Homeplace immediately for support.

f. Depending upon the age of those involved, parents or significant others will be notified immediately. The A.D. or designate will follow the procedure as outlined in the emergency procedure guidelines.

g. The appropriate authorities will be notified (i.e. Police, C.A.S.) by the A.D. or designate. It will be important to consider the wishes of the victim in the consideration to report.

*How can I know if I or someone else was a victim of Sexual Abuse?**

This is a list of possible examples of sexual abuse incidents, including child and adult. Some incidents are obvious, but many are not. This is not a complete list.

Were you:

- Touched in sexual areas?
- Shown sexual movies or forced to listen to sexual talk?
- Made to pose for seductive or sexual photographs?
- Subjected to unnecessary medical treatment?
- Forced to perform oral sex on an adult or sibling as a child?
- Raped or otherwise penetrated?
- Fondled, kissed, or held in a way that made you uncomfortable?
- Forced to take part in ritualized abuse in which you were physically or sexually tortured?
- Made to watch sexual acts or look at sexual parts?
- Bathed in such a way that felt intrusive to you?
- Objectified and ridiculed about your body?
- Encouraged or goaded into sex you didn't really want?
- Told all you were only good for was sex?
- Involved in child prostitution or pornography?

* Taken from ***The Courage to Heal***, Ellen Bass and Laura David, 1988.

Flags to watch out for

1. Is there a dominant negative leader in the group?

2. Is there a bully who wants control?

3. Watch for unhealthy alliances, two negative people forming a tight friendship.

4. Is anyone continually testing the authority or judgement of the instructors?

5. Are you as an instructor feeling threatened by a student(s)? Are you feeling out of control, intimidated or nervous around a student(s)?

6. Who is sleeping in what tent? Should there be single gender tents? Be aware of the guideline for tenting partners, i.e. more than two students/per tent in co-ed situations.

7. What is the history of your students; any flags, concerns?

8. General tone of the group; do they respect each other?

9. Are the ducks lining up? If so, how are you going to change the situation? Who can support you? It's ok to ask for help. Trust your intuition, it's there for a reason.

Suicide Protocol

Suicide has reached epidemic proportions within certain populations in this country. Our adolescent and Native groups are at very high risk. Because we work with these populations, we need to know the signs that may indicate a student's suicidal ideation. It is important to remember that there may be no overt signs and that our intuition is our best resource. The following are COBWS procedures for addressing the issue if it should arise in the field or at Homeplace.

1. If a student is expressing any thoughts of suicide, or is any way exhibiting behaviour that is not consistent with positive self regard; or if you have any reason to suspect that a student is suicidal, then the question must be asked, ***"Are you thinking of hurting yourself or killing yourself"***. This must be asked in a straightforward manner but with compassion and in a safe, private place (being direct gives the individual permission to discuss the issue).

2. If the student says "yes" or does not respond in a manner that allays your fears, the following steps must be taken immediately.

    a) Instructor/Course Director interviews student to assess the level of lethality.

    History: previous attempts, family history of suicide or abuse, substance abuse, precipitating event(s), level of external stress, severity and duration of ideation, level of hope.

    Plan: is there a plan, how detailed, method, is there a suicide note?

Level of Control: how depressed is student; how much impulse control does student have (consider on and off course history), how reality-based is student's thinking.

Level of Support: how much time alone will the student experience in the next few days, what are the opportunities for personal failure; how much emotional support will there be from others.

b) The Course Director, with the above information, notifies the Program Director and/or the C.D./P.M./A.D. assess situation. Senior staff may inform or request opinion from Associate Director and/or school advisors. Depending on situation, Program Director or designate may notify parents/significant others).

c) Student may return to course only if P.D., family and Course Director concur.

3. If the Brigade is away from base camp the following steps should be taken until Step #2 can be implemented. Regardless of severity of intent the Course Director should be notified ***as soon as possible***.

    a) ***Interview*** for level of lethality (see Step #2)

    b) ***Contract*** with the student that she/he will not attempt to hurt themselves for 24 hours.

    c) ***Reduce*** the immediate stress by all means available; this may require altering the course schedule.

    d) ***Structure*** emotional support for the student, utilize staff and brigade members as is appropriate, **don't leave student alone**, be aware of night time when everyone is asleep.

    e) ***Check in*** regularly with the student and be available for support. Be conscious of and sensitive to the issue. Don't be intrusive.

4. Evacuate student to basecamp. Notify Course Director with report on lethality and your assessment of situation.

5. Student may or may not return to course depending on assessment by Program Director and others.

6. If student is transported home, the Course Director will arrange for constant supervision in conjunction with family or significant other. Student must be monitored at all times until family or another responsible person can be with the student.

Wendy Talbot **Associate Director**	**(416)** **(613)**	**(613)**
Philip Blackford **Executive Director**	**(416)** **(613)**	**(416)**
Dr. D. Sauder **Safety Committee Chairman**	**(416)**	**(416)**

Canadian Outward Bound Wilderness School
Staff Workplace Harassment Policy

It is the intent of the Canadian Outward Bound Wilderness School that all staff experience a working and living environment that is free from all forms of discrimination, including sexual harassment. No one may be harassed because of race, ethnicity, colour religion, sexual orientation, gender, marital status, family status, disability or any other reason prohibited by law.

This document is designed as a tool for use by staff who experience harassment from other staff. It also may help you facilitate the solving the problems on a student level.

At COBWS, we have a unique work environment. We work long and odd hours and share very close living quarters. We need therefore, to be particularly careful and respectful of each other's personal boundaries and space. We must guard against making assumptions based on our own comfort level and we must always be cognizant of others' feelings.

Anyone who has a complaint of harassment is strongly urged to bring the issue to the immediate attention of his/her supervisor, any senior staff person or the Assoc. Director.

All complaints will be handled in confidence; special privacy safeguards may be applied in handling sexual harassment complaints.

In keeping with the Organization's legal, social and community responsibilities, any complaint of harassment will be treated as a serious matter. Appropriate corrective action, including dismissal; when justified, will be implemented to remedy all violations of this policy.

What is Harassment?

Harassment is defined as any unwanted, persistent or excessive behaviour by another staff member, be it a senior staff or co-worker, which is either verbally or physically malicious, humiliating, offensive or intimidating.

This may include:

Sexual Harassment

- unwelcome remarks, jokes, innuendos, taunting of a sexual nature about a person's body, posture or attire which causes awkwardness or embarrassment to the recipient.
- unwelcome physical contact such as: touching, patting or pinching, as well as leering.
- requesting sexual favours from an employee, hinting that an advancement or other benefits may be forthcoming or delayed if accepted or refused.
- threatening or instituting a reprisal against a person who rejects a sexual advance.
- the displaying of sexually explicit, offensive or pornographic materials on school property.

Racial/Ethnic or Sexual Orientation	• unwelcome remarks, jokes, innuendos or taunting about a person's racial or ethnic background, colour, place of birth, citizenship, ancestry or sexual orientation. • the displaying of racist, derogatory, or offensive pictures or material. • refusing to work with an employee because of his or her racial, ethnic background or sexual orientation.
General	• unwelcome remarks, jokes or behaviours which are intimidating or humiliating to other employees may be considered harassment. • refusing to work with an employee because of his or her gender. • harassment on the basis of community identification or previously stated points.

While in the employment of Outward Bound, it is expected that an individual will conduct him or herself in an appropriate manner at all times. Harassment will not be tolerated, regardless of whether the individuals are "on duty" or not.

Steps To Take If You Are Being Harassed:

Harassment can be very unpleasant, intimidating, confusing and embarrassing. Staff may be reluctant to come forward and report such situations. However, it is important that these issues be dealt with. Therefore, it is essential for the benefit of the individuals involved, as well as other staff and students that ***problems be brought forward***. We all have a responsibility to ensure a safe comfortable environment for everyone involved with the School.

Step I

- Tell the harasser to stop, if you feel comfortable in doing this.
- In some bases the harasser may be unaware that the behaviour is unwelcome. Talking it over may solve the problem.

Step II

- If the behaviour persists, report it to a supervisor.

Step III

- It may be helpful to keep a record of the unwanted behaviour. This is not essential but it will reinforce your complaint. (When did the harassment start? What happened? Who did you talk with? Were there witnesses, anyone else involved? How did you feel?).

Step IV

- Lodge a complaint with a Course Director or a Program Director. If the situation is not resolved, it should be reported to the Associate Director.

If, for any reason, you are not comfortable with any of the steps, you may immediately discuss the situation with the Associate Director.

Actions to Take While on the Trail

The remoteness of your situation will affect the manner in which you handle the situation. It is important to remember that, as an instructor, your first obligation is to your student's safety. With that in mind, you have an obligation to assess the situation in terms of the direct impact on your student's safety. You must also consider your safety and how this situation is impacting on your ability to function as an instructor.

- Tell the harasser to stop. If the individual is willing to discuss the issue (away from students in a secure place) the problem may be resolved. The previously outlined steps can be applied.
- If the problem persists or you are still uncomfortable with the situation, take steps that will prevent you from being alone with the individual (i.e. arrange in a non-obvious manner to sleep with the students. Be careful not to put students in an awkward or compromising situation). This type of situation should be reported.
- If at any time you feel that the harassment is beyond your control and threatens your safety or the quality of the course, you must contact the Course Director.
- If the situation moves from the realm of harassment to a more overt form of assaultive or abusive behaviour, then evacuation procedures should occur in order to protect yourself and your students.

Workplace Harassment

According to Provincial Code 1981, harassment is a Human Rights violation. The Human Rights Commission insists that employers have a legal obligation to prevent or discourage harassment in the workplace. If harassment occurs, it is expected that the employer will take corrective action immediately.

Outward Bound will endeavour to provide a safe atmosphere for all staff to work and live within the School community. To that end we will:

1. Inform all staff (through community meeting) of the Harassment Policy.
2. Provide clarification and education to staff (through staff training) on the issues of harassment.
3. Inform staff of the procedures for handling harassment complaints (through community meeting and this policy).
4. Initiate action without waiting for an individual complaint when harassing behaviour is known to be occurring.
5. Provide training to Course Directors and Program Directors.

Resolution Procedure

1. Listen to the complainant to determine the nature of the problem.
2. Facilitate the problem solving process.
3. Maintain appropriate level of confidentiality.
4. Ensure environment is safe and secure for all involved.
5. Assist the staff to prepare a written, signed statement, including, Who? What? When? Where? How? Witnesses?
6. Determine if provincial police should be involved.
7. Interview all individuals involved, including the alleged harasser.
8. If appropriate, review findings with complainant and alleged harasser (separately).

9. the Associate Director, in conjunction with the Executive Director and legal advisors, if appropriate, will determine action to be taken.
10. A written report of the investigation will be completed by the Associate Director. Confidentiality of the individuals involved will be maintained whenever possible.
11. Investigation of complaints of harassment which have occurred in the past are difficult to investigate. However, depending on circumstances, the School will endeavour to resolve any problems brought forward.
12. Copies of the investigation report will be available to complainant and harasser upon clearance from our legal advisors.

ROPES COURSE TRAINING GUIDELINES: HOW IS COMPETENCY MEASURED?

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Overview

Does certification exist in the ropes course industry? Yes, if we use the limited context of private industry's criteria for certification. Private companies do provide a certificate in writing that confirms completion of *their* training requirements, as upheld by that organization exclusively. However, beyond these companies, no criteria exist regarding training, certification, licensure or related requirements for practice. There are no governing boards, licensing agencies or organizations that oversee individuals or organizations at any level. The practice of providing "certification" or "accreditation" by private industry is supported by the demand side of economics that supplies a market need for a sense of credibility and quality programming from "outside" agencies. The questions at hand are: "Is this enough? Why do criteria for training vary within the industry at large? Who sets the standards and guidelines that govern training and practice? What makes a trainer qualified to train?" Many other related questions exist.

There are recognized standards of practice organized through the Association for Experiential Education by professionals in the field (Priest and Dixon, 1990). These standards of safety practice are a basis for establishing recognized methods but are currently limited by: 1) its purpose as a "reference guide" as opposed to an established set of specific standards of practice. The information billed as "standards" relates to course construction and not practice. 2) The target of practice is broad, including all adventure programming and therefore not focussing on ropes course programming. Ropes course standards fall under a chapter titled "Technical Activities" and encompass a limited scope of ropes course practice. 3) Distribution of this information has been limited to members of the A.E.E. or those familiar with the Association and its available information. In sum, the standards of practice that currently exist are a beginning, but fall short of addressing the issues of practice at large.

In reference to certification, there is no nationally recognized certification or measure for competency in the practice of ropes course facilitation at present. There is not a set of complete, comprehensive guidelines or standards related to practice and therefore, no baselines from which to measure a "warranty of fitness" implied by the term "certification" versus accreditation (A.E.E. member, Task Force for Accreditation). As a profession we have a responsibility to coalesce on this issue with the intent of establishing standards of practice and guidelines for the industry at large. If we don't assume this responsibility then we risk the ability to strive successfully for a level of quality that will maintain the services, integrity, efficacy, credibility, and viability related to our profession.

Session Goals

1. Define competency as related to ropes course facilitation.
2. Discuss current/future methods of measuring competency.
3. Examine general training curriculum used by Texas Experiential Ropes Association members in Texas.
4. Discuss and define: where do we go from here?

References

A.E.E. Task Force for Accreditation, (1991). Association for Experiential Education International Conference, Lake Junaluska, N.C. Quote of member in reference to the decision to pursue program accreditation as opposed to certification.

Priest, S. and Dixon, T. (1990). *Safety practices in adventure programming*. Boulder, CO: The Association for Experiential Education.

THE MAGIC OF COOPERATIVE RECREATION

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The concept of cooperative recreation was born from practice of the Johnson and Johnson model of Cooperative Education in the classrooms at Monte Vista Elementary School in Monte Vista, Colorado. Adaptation into the recreation field was simple.

We will explore the basic concepts of cooperative education, which includes theory as well as practical experiences. I will facilitate simple methods of developing Social Skills in small groups; describe and involve participants in Positive Interdependence; Create Mutual Goals; encourage Face-to-Face Interaction; Establish Personal Accountability; and pull it all together with Group Processing.

This method of facilitating a group, whether it be youth or professional peers, invites respectful relationships, mindful actions, community building, cooperation and collaborative consensus of ideas, goals and results.

We will watch video clips of youth participating on a llama trek, which was specifically designed for cooperative interaction; we will form groups to explore interactive play and interdependence; you will determine how you can develop cooperative concepts into your projects and invite some magic into your groups.

Environmental Education

THE METAMORPHOSIS OF THE OUTDOOR WRECKREATOR TO EARTH CITIZEN

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Abstract

This article discusses the reasons why and how an outdoor recreator can become an Earth citizen. Only if most humans (including outdoor recreators) change their values and lifestyles can Homo sapiens aspire for a joyful, peaceful, and abundant life for themselves, and their childrens' children, in perpetuity.

*****

It is a beautiful world we live on, but it is getting too crowded with humans who are too anthropocentric, hedonistic, narcissistic, greedy and consumptive. Even outdoor recreators, who love the outdoors, are loving "wilderness to death" and setting a bad example for impoverished citizens of less developed countries by overconsuming recreational toys and clothing, travelling needlessly for fun and thrills, and being overly aggressive and competitive in their outdoor pursuits. Many outdoor adventurers are also too egocentric in their outdoor challenges. They have to CONQUER the mountain, "climb" the vertical rock faces with bolts, BEAT the grade VI water in the river, all the while dressed in fluorescent stretch outfits ... every weekend and holiday of the year! In fact, then, many outdoor recreators are part of the problem in the degradation and despoliation of our Mother Earth.

It is time for the hedonistic-narcissistic-egocentric-anthropocentric-competitive outdoor adventurers to "bite the bullet" and become more gentle and caring Earth citizens as the Earth's regeneration and assimilation capacities are being exceeded (World Bank, 1991, p. 13).

How can we change so we are not despoilers and rapers of Gaia, but instead become healers, care-givers, and enhancers of her well-being and vitality? It is crucial that we change our values and lifestyles ***immediately*** if we want to retain a world on which we ***want*** to play and live, in perpetuity.

All outdoor recreator/adventurers must begin to climb a new "mountain" and accept new challenges and risks if we are to assist Gaia to realize optimal wellness with healthy air, land, and water for our childrens', childrens' sake.

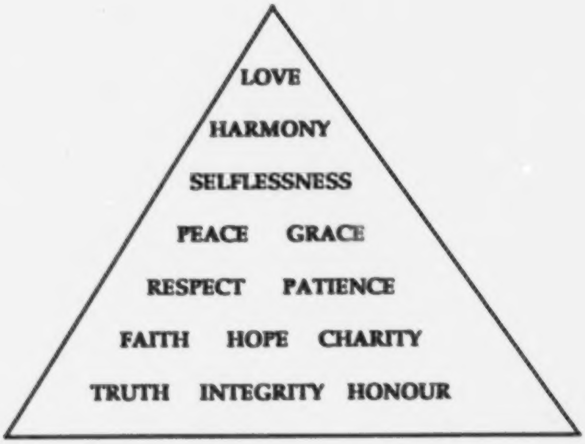
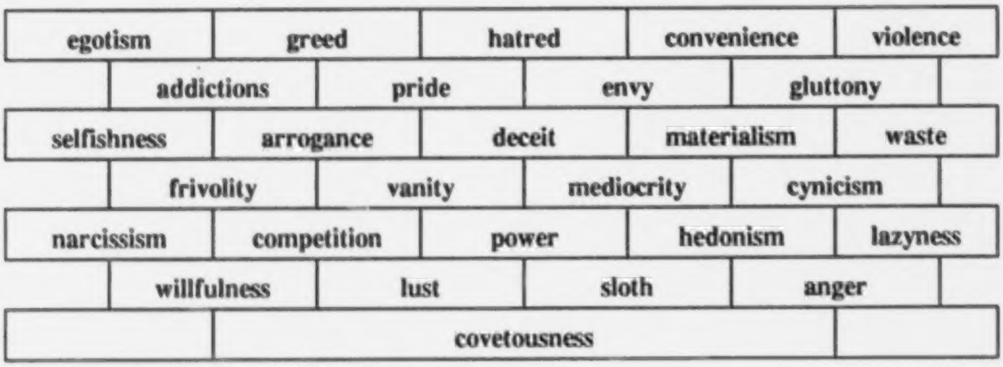

LOVE
HARMONY
SELFLESSNESS
PEACE GRACE
RESPECT PATIENCE
FAITH HOPE CHARITY
TRUTH INTEGRITY HONOUR

Fig. 1 The new "mountain" to climb.

All outdoor recreators must begin to "break down the wall" of hatred, greed, and violence which causes so much misery and grief in this world.



egotism greed hatred convenience violence
addictions pride envy gluttony
selfishness arrogance deceit materialism waste
frivolity vanity mediocrity cynicism
narcissism competition power hedonism lazyness
willfulness lust sloth anger
covetousness

Fig. 2 The cardinal sins of decay.

Ci

All outdoor recreators must begin to build a new "foundation" for a new age of peace, joy and wellness.

LOVE
FAITH HOPE CHARITY
PASSION COMPASSION PEACE
GRACE RESPECT PATIENCE CREATIVITY
RADIANCE EMPOWERMENT COURAGE
EQUALITY COOPERATION DISCIPLINE
DIGNITY OPTIMISM HARMONY WISDOM
INTEGRITY WELLNESS HUMILITY SELFLESSNESS
HONOUR TRUST EXCELLENCE FRUGALNESS JUSTICE
KINDNESS GENTLENESS FORTITUDE
TEMPERANCE PRUDENCE HAPPINESS
TRUTH

Fig. 3 Spiritual virtues for the next millennium

How do new values and lifestyles stop the wanton destruction of the Earth? How do we live simpler lives? How do we become less greedy and more selfless? How do we become more considerate and respectful of all life forms; a biophiliac or even a bioegalitarian? How do we encourage business people to establish a new "bottom line" which respects a healthy biosphere? How do we convince politicians to approve and enforce legislation which enhances the wellness of the Earth Organism, Gaia?

How can outdoor recreators help solve all our global crises and cleanse and heal Gaia? Lynn White Jr. stated *in 1967* (Williams, p. 68) that the ecological crisis called for a radical solution. He felt we needed a religious or spiritual reformation. Stanford ecologist Paul Ehrlich stated (Suzuki, Vancouver Sun, p. B6) that we must undergo a religious revival to save the biosphere. Williams stated in 1973 (Backpacker, p. 47) that outdoor recreators should use St. Francis of Assisi as a patron saint as he forsook his wealth and worldly possessions and went into the wilderness in his robe and sandals to humbly commune with his animal soulmates and give praise to God.

Will you forsake your life of relative luxury and decadence and follow in the footsteps of St. Francis? Will you be part of the solution or part of the problem? The following suggestions will help show you the way to becoming an Earth Citizen:

1. All humans should develop an environmental ethic and conscience based on the premise that each individual is a member of a community of interdependent parts. (Leopold, p. 203).

2. All humans should strive to exhibit love, respect and admiration for each member of each species of life *and* hold a high regard for its value and its inherent and intrinsic right to a full life in its natural habitat. In other words to be a biophiliac and to act ecocentricly. Do as Chief Seattle said in 1864 (Suzuki, p. 231), "... love the earth as the newborn loves its mother's heartbeat... Care for it... with all your strength, with all your mind, with all your heart, (and) preserve it for your children."

3. All humans should look upon land as a community of life *not* as a commodity to be bought and sold for profit (Leopold, p. 203).

4. All humans should ask themselves this question before they undertake any activity: Will the activity preserve the integrity, stability, and beauty of the biotic community (Leopold, pp. 224-25)? If the answer is "YES", it is ethically correct to perform the activity. If the answer is "NO", the activity should be adapted or cancelled?

5. All humans should support development projects which meet the *needs* of the present without compromising the ability of future generations to meet their needs (World Bank, p. 43). The reader should note the distinction between *development* which means to realize something's potential and *growth* which means to increase in size by the assimilation or accretion of materials (World Bank, p. 2)! Inappropriate growth and development throughout the world is causing the loss of biodiversity of 5,000 *species* per year (Vancouver Sun, p. A15) and the loss of significant strands in the web of life upon which humanity's health and happiness (even existence) depends.

6. All humans should support humanitarian projects which assist the 1.2 billion people who live in poverty (World Bank, p. 83). We should look upon these people as our kin as we are all descended from a common mother, Lucy, who lived approximately 200,000 years ago in Africa (Issues, March/April, p. 21).

7. Humans in developed nations should consume less so humans in less developed nations can consume more so the future will bring a more equitable lifestyle for all humans. The key point though is that total consumption for all humans *must be less than at present* as the Earth's regeneration capacities are being exceeded. (World Bank, p. 13).

8. All humans should be more egalitarian in their philosophy so as to share a higher standard of living with our 100 million homeless kin who live on roadsides, in garbage dumps and under bridges (World Monitor, p. 13) and lack clean water, wholesome food, and adequate shelter.

9. All humans should live a conservative lifestyle to conserve the Earth's diminishing resources. Humans must realize that over-consumption is a crime against their grandchildren, and over consumers are stealing their grandchildren's future! Suggestions for a conservative lifestyle could include:

   a. when you buy anything, make sure it is for your NEEDS and not for your WANTS.

   b. *if* you need a car:
      i. make sure it is small and fuel efficient
      ii. convert your car to an alternative, cleaner fuel
      iii. drive it less and more slowly
      iv. keep it maintained, *and* keep it for more years (10 to 20 years)

c. live in a smaller home (such as a condominium or apartment) and make sure it is well insulated

d. travel less and explore natural areas closer to your home

e. reduce the pace of your life so you can savour life's simpler joys such as visiting family and friends

f. participate in less consumptive and less polluting, Earth enhancing leisure activities such as:
   i. reading
   ii. gardening
   iii. volunteering
   iv. creative, artistic activities
   v. nature appreciation
   vi. survival skills such as cooking, carpentry, car repair, etc.

g. utilize technological improvements such as energy efficient light bulbs and insulations, solar heating, wind-generated energy, etc.

10. All humans should select employment which celebrates (and empowers) humans, and life, and the Earth organism, Gaia.

11. All humans should support the development of soft versus hard-energy technology.

12. All humans should demand that their federal government eliminate its share of the one trillion dollar world expenditures on weaponry and explosives (World Bank, p. 13).

13. All humans in the richest 20 percent of nations (yes, this includes Canada) must reduce their energy expenditures as they presently consume 70 percent of the world's commercial energy (World Bank, p. 12). If outdoor recreators drove less it would save energy, reduce air pollution and set a good example to our kin in the underdeveloped nations that we care about the Earth.

14. All humans should reduce, re-use, and recycle more as the Earth's "dump sites" are rapidly filling and the Earth's assimilation capacities are being exceeded (World Bank, p. 13). Menstruating females should honour themselves and the sacredness of women by using non-disposable menstrual supplies such as those developed by Moonwit Alternatives in Ganges, B.C., or Many Moons by Shannon Burdes, in Vernon, B.C. (Issues, May/June, p. 18). Of course, parents with babies and disabled parents, et cetera, should also use non-disposable diapers.

15. All humans should promote higher taxes for consumers of non-renewable resources, ***and*** stiff fines for persons (and companies) who pollute our air, land, or water.

16. All humans should promote more ecocentric forestry practices such as selective logging versus clear-cut logging. (Did you know that, "in Canada, one acre is clear-cut every 12 seconds" (Equinox, p. 18)!

17. All humans should support organic farmers and ranchers as they treat the land, plants, and animals with respect and don't degrade them with herbicides, pesticides,

fertilizers, growth hormones, etc.

18. All humans should treat all animals as worthy of care and respect, not merely as non-human objects fit only for food or experimentation for human benefit or pleasure. Perhaps when humans treat all life forms with respect then adults will treat each other with respect, adults will treat children with respect, and children will treat siblings, friends, and "pets" with respect?

19. All humans should strive to re-connect with the living natural world for their recreational activities, and dis-connect with the dead, sterile, human-made facilities, as often as possible; get outside more often.

20. All humans should be advocates of human rights, animal rights (discourage vivisection), and plant rights (get your lawn off drugs!).

21. All humans should promote the preservation of wilderness areas and wildlife habitats as they are essential for biodiversity protection ***and*** maintaining the indomitable human spirit.

22. All humans should promote a ***decrease*** in the world's human population by contributing to the education and economic opportunities for females in less-developed nations; and by limiting each woman to a ***maximum*** of two children.

23. Each human should seek his or her personal vision, spiritual renaissance, a re-connection with your Great Spirit, God, Christ, Buddha, Messiah, etc. Outdoor recreators should not be afraid of the word "spirituality" (or "God"); as Orvid Mercredi, the Chief of the Assembly of First Nations said (Christian Science Monitor, p. 10c) "spirituality is not organized religion", it is "a sense of connectedness with the universe, with the world in general."

Outdoor recreators must "shed our old skin" as hedonistic consumers and metamorphize or transform into stewards, or wise, humble care-givers for the Earth community. It is essential for all of us to become Earth citizens or pilgrims on the way to a new spiritual awakening, a period of spiritual enlightenment. This will enable us to heal ourselves and Gaia, and aspire towards a joyful, peaceful and abundant life for us and our childrens' children, in perpetuity.

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EARTH EDUCATION; LEARNING TO LIVE LIGHTLY

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Earth Education is defined as the process of helping people live more harmoniously and joyously with the natural world. Earth Education programs focus on providing knowledge of the systems of ecology, instilling deep and emotional attachments to the earth and its life, and helping people to change the way they live on the earth, ie."learning to live lightly". This is done through offering focused, sequential, cumulative programs to different age levels. In addition Earth Education programs possess the advantage of being translatable between ecosystems and systems of outdoor education.

These programs were created by the Institute for Earth Education (IEE), an international, not-for-profit, volunteer educational organization dedicated to developing and disseminating focused nature education programs. Originally Earth Education was known as Acclimatization, popularized by the books *Acclimatization* and *Acclimatizing* written by Steve Van Matre during the 60's. The perceived failure of the Environmental Education movement during the 70's caused the IEE to redefine its goals and methodology. It subsequently created the phrase, "Earth Education" as defined above and began to develop programs to implement this idea, such as SUNSHIP EARTH$_{tm}$, EARTHKEEPERS$_{tm}$ and SUNSHIP III$_{tm}$.

The Whys, Whats and Ways of Earth Education

WHYS

PRESERVING - the earth as we know it is endangered by its human passengers.

NURTURING - people who have broader understandings and deeper feelings for the planet as a vessel of life are wiser and healthier and happier.

TRAINING - earth advocates are needed to serve as environmental teachers and models, and to champion the existance of earth's nonhuman passengers.

WHATS

UNDERSTANDING - to develop in people a basic comprehension of the major ecological systems and communities of the planet.

FEELING - to instill in people deep and abiding emotional attachments to the earth and its life.

PROCESSING - to prepare people to live more harmoniously and joyously with the earth and all its passengers by using the assimilated understandings and enhanced feelings to craft more harmonious lifestyles and participate in environmental planning and action.

WAYS

STRUCTURING - to build complete programs with adventursome, magical learning experiences that focus on specific outcomes. Include lots of sharing and doing, emphasize the three R's — reward, reinforce and relate, and model positive environmental behaviours.

IMMERSING - include lots of rich, firsthand contact with the natural world.

RELATING - provide individuals with time to be alone in natural settings where they can reflect upon all life.

The experiential wave model is used at the micro level of activities as well as at the macro level of the entire program. The program EARTHKEEPERS$_{tm}$, for ages 10 to 12, begins with the arrival of a "hobbit-like" map and letter of invitation to become Earthkeepers because the earth needs their help. Upon arrival at the outdoor school students see a slideshow describing their upcoming training as Earthkeepers, as well as building their excitement (to be shown during this workshop). As the week unfolds students participate in activities focused on increasing their knowledge of ecological systems, immersing them in the natural world and developing their skill of reflection. Program follow-up focuses on enabling the student to transfer their new knowledge and deepened feelings into their lifestyle. Students pledge to increase their environmentally friendly habits, such as going exploring or reducing the amount of materials they use by turning the water off as they brush their teeth. They also pledge to share some of their experiences with others, thereby learning the basics of taking action.

This workshop will demonstrate through the use of slides, demontrations and an outdoor experiential activity drawn from the EARTHKEEPERS$_{tm}$ and SUNSHIP EARTH$_{tm}$ programs, the principles and methodologies of Earth Education.

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NatureQuest$_R$

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NatureQuest is the National Wildlife Federation's certified training program for camp program directors, nature and science counselors, naturalists, teachers, and outdoor educators. NatureQuest will help you establish a nature program based on your specific site and needs.

During this 2½ hour session, you will experience a sample of nature study activities and training from NatureQuest's complete three day action-packed workshop. You'll learn about the National Wildlife Federation and its award winning Wildlife Camp, participate in ice breakers and nature study activities, discuss why nature is taught in experiential education programs, review teaching methods and techniques, and sample the Quest program model.

The heart of the workshop will be experiential nature study activities that focus on insects, energy, the water cycle, mammals, and endangered species. These activities can be used by you immediately upon your return home.

We'll discuss the reasons for teaching nature in experiential programming and follow-up with different outdoor teaching strategies. Each strategy will be demonstrated through the nature study activities during the workshop. To conclude outdoor teaching, we'll share the "Essential Dozen" teaching tips. These basic fundamental tips will be listed for you to incorporate into staff training sessions.

Sample NatureQuest curriculum kits will be provided for your review. The kits include:

- *NatureQuest$_R$ Leadership Training Manual*
- *Ranger Rick's NatureScope$_R$*
- *Project Learning Tree - Elementary Guide*
- *Sharing Nature with Children* - by Joseph Cornell
- *Hands-on Nature* - by Jenepher Linglebach
- *Earth Child* - by Kathryn Sheehan and Mary Waidner, Ph.D.
- *NatureQuest$_R$ Day Hike Activity Guide*

At the end of the session, you'll be provided with a sample Quest lesson plan. The Quest model is used by NWF's Youth Programs to guide young people in environmental discovery and understanding through hands-on educational techniques.

WORKSHOP OUTLINE

Introduction: The National Wildlife Federation - The Organization

Ice Breakers

Take Home Nature Study Activities
- Walking Stick Walk
- Energy Cycle
- H_20 Cycle Song
- Nose Know How
- Endangered Species

The 3 R's of Nature Education

Five Kinds of Teaching Strategies

"The Essential Dozen"

The Quest Model

Note: Due to activities and materials available, the workshop will be limited to the first 40 participants to arrive at the session!

Forty-five NatureQuest workshops have been conducted over the last seven years, with 1,105 participants completing the training and gaining certification. A survey of current certified NatureQuest leaders estimates that the total number of children reached annually with the NatureQuest model is 470,825.

The National Wildlife Federation is the United States' largest conservation organization, with more than 5.3 million members and supporters, and 51 affiliate organizations nationwide. A private, not-for-profit organization, the Federation was founded in 1936.

PARTNERS IN FLIGHT–CONNECTING ACROSS WORLDS
AN *INTERPLAY!*™ EXPERIENCE IN ENVIRONMENTAL AWARENESS

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> *... the movements of all those animals could teach a kid as much as some older person... (we) could learn every bit as much about the world we live in by stomping through the mud after yellowlegs and little things in the water as by sitting in some classroom or some office or some committee meeting or over some set of ledgers or reports.*
>
> John Janovy, Jr., *Yellowlegs*, 1980.

The field of experiential education has perhaps the most to gain as well as contribute to the integration of environmental awareness, literacy and advocacy into the learning process. While we are engaged in helping people to develop their whole selves through experience, it seems clearly worthwhile for us to embrace and experience relationship with the whole planetary system of life. Our ecosystem is a source of inspiration available for each of us to discover by unique means of information, language, interpretation and action. As it is the resource base which supports and determines the existence of every form and aspect of life, we do well to know it by heart, mind, body and soul.

Interplay! engages people of all ages and backgrounds in innovative dialogue involving visual and language applications of the creative process to explore and discover their own sense of relationship to the larger community of life on Earth. Voices and visions of participants are expressed in response to questions designed to stimulate thinking and promote recognition of connections as stimulus for self-initiated individual and group learning experiences. ***Interplay!*** strategies enhance life and learning, while serving as interdisciplinary means of integrating a wide variety of content areas. The process provides opportunity to recognize connections between individuals and to the environment (ecosystem) which supports the diversity of life on Earth. The experience stimulates participants' awareness of themselves as creators, communicators, and unique, interconnected parts of the whole world.

What's going on in and around your place on the planet? How can you find out? What's it to you? What can you do about it? Plenty. There is no limit to what we can learn about our world and do to improve the quality of life, if we care to. Clearly, a sense of connection is prerequisite to caring, and to feel connection we must be capable of somehow relating to the concept or subject at hand...

Using the ***Interplay!*** process, participants will tap into their own experiences as context for relating to plights and passages of migratory birds. Individuals and groups will use interview and inventory to note elements which influence their thoughts, feelings and actions. Exercises will inspire awareness, interpretation, dialogue and reflection regarding sense of energy, movement, place, time, distance and community. Sounds, sights, forms and flights of a variety of species will be identified for participants who will glean appreciation through the insight and expertise of Tom Anderson, who brings years of bird banding experiences to the exercise.

The workshop introduces Partners in Flight, an international effort focusing on amazing journeys and challenges of birds which migrate across diverse and distant regions of the planet, and how these relate to what we do and see in a day. The concepts of demographics, energy use and conservation as well as issues including land-use, water quality, and population will be addressed. We will explore and celebrate diverse energies and universal needs which influence future health and survival for ourselves and those with whom we share the planet.

> *I can tell you now from that same set of personal experiences that stomping through the mud after sandpipers in August is sure to launch you into a migration of the mind from which you may never return...to countries of the mind...to new places of understanding, to new fields of truths, across oceans of ignorance to exotic islands of insight.*
>
> John Janovy, Jr.

PROJECT NATURECONNECT:
NEW SENSORY ACTIVITIES FOR PERSONAL AND ENVIRONMENTAL BALANCE

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Abstract

Our unsolvable problems result from excessively disconnecting our natural senses from their sustenance in the natural world that exists in ourselves, others and the environment. Disconnecting triggers deep abandonment feelings and desperate desires to pacify them. Education and counseling that incorporate connective backyard or backcountry nature sensitivity activities, responsibly rejoin nature within and without. Enjoyably, the activities catalyze the missing emotional fulfillment which signals connectedness and well being. Abandonment fears and dependency needs wane as does the risk in demanding responsible social and environmental relationships. Self esteem rises, enhancing personal growth.

*****

Snow covered mountains shimmer in water reflections as my afternoon sensory learning workshop session begins. I sit with 14 men and women learners on a circle of driftwood logs near this island's spectacular shoreline. All morning we engaged in unique hands-on activities which connect our sentient inner nature to it's origins in the natural environment. Intimately, we re-experience and share the personal effects of our excessive separation from nature. Some learners wonder why technological change is so rapid while personal, socially responsible growth and development are so slow. In response, we do the following activity, which, with sensitivity, could just as effectively be done in a local backyard or park (Cohen, 1992).

1. We acknowledge that at this moment, as we breathe, we feel comfortable because we are connected to and in balance with the atmosphere.
2. Learners are asked to separate from the atmosphere by exhaling and holding their breath.
3. Almost immediately, an inborn felt respiratory sense detects the separation. Learners begin to feel suffocation tensions.
4. Learners verify that suffocation feelings attract them to air, not to water, food or entertainment. Suffocation tells them to breathe. They feel supported by the atmosphere for they are in control, they can commence breathing at will.
5. Learners re-connect with the atmosphere by breathing. They regain comfort.

Learners reactions are:

"My suffocation pain told me to breathe."
"Senses are connectors."
"I became aware of how specifically my senses connect me to the natural world."
"My attraction to the atmosphere increased immensely."
"When I held my breath I felt like a fish out of water."

"The separation made me feel how much I am part of the environment and utterly dependent on it."

"My feelings are essential for my survival."

"Life in all its magnificence was right there touching me, and just heeding the thought, 'Don't breathe' separated me from it". I was two words from death.

"My well being is dominated by our society's concepts and directions, be they good, bad, right or wrong."

"Air and suffocation feelings are a marriage."

"Suffocation feelings are always present in our subconscious. I've experienced them in my dreams even though I wasn't actually physically suffocating."

"I feel strange right now because even though it feels really helpful to hear people's reactions, I think that I've always known what's being said."

We repeat the activity, but this time I ask learners as an experiment, to again hold their breath and this time imagine that some dominant force will not let them inhale ever again. As they experience not being allowed to inhale, their inner child (inner nature) senses that it is being abandoned by this dictate. Learners reactions:

"Abandonment hurts."

"Connecting is survival."

"Abandonment feels like hopelessness, you think you are being murdered."

"It's a powerful desperate emotion."

"I felt permanently disconnected from life and I panicked."

"I became outraged that I was not allowed to breathe."

"I'm utterly dependent upon the natural world for survival."

"The dominating statement 'Don't breathe' held my life in its hands."

"I felt sad to see myself go."

"I discovered that the natural world wants me live because although my will said don't breathe, nature made me breathe anyhow."

"Somehow, it brought back memories of when I was a kid and how upset my mother would get with me when I was enjoying something in nature like dirt or a slug. Even today when I get excited about something, I expect it to end up in tears."

"I think that every time children cry it's because they feel abandonment pain as they are separated from natural attractions."

We repeat the experience again. However, this time learners are each given a 4" x 1" plastic tube which they use as a straw. They may breathe through it whenever they so desire. Learner's reactions:

"The tube was like a lifesaver."

"The situation coerced me to use the tube."

"To me, the tube represented our artificial, plastic way of life. Rather than breathe freely, we learn to make, buy and use plastic tubes like windows, ventilation systems and air conditioners."

"Making plastic pollutes air and water. Plastic is not biodegradable."

"My choice was to either use the tube or feel the pain of abandonment."

"I feel more natural and healthier breathing without the tube. The air was different; I could smell the plastic as I breathed through the tube."

"If I was brought up only using the tube, why would I ever chance doing otherwise?"

"The tube and my survival became identical."

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"If I became dependent on the tube, I'd value it and bond to it. I might decorate it and give it some spiritual value. To have to give up the tube would trigger my painful abandonment memories from suffocation."

"I became attached to the tube."

"To change, I'd need to trust something new. It would be too great a risk to stop using the tube without having a trustable replacement for it".

"I'd feel more secure if I had more tubes. I feel greedy."

"I feel very possessive of the tube. I don't want to let it out of my sight, it's my life."

"The tube is a fix. It's addictive."

"Ethics be damned, I'd be willing to risk just about anything to relieve the discomfort of abandonment."

"Doing this activity brought back childhood memories of my father making me spell difficult words before I was allowed to pee."

"It makes me remember when I was a little kid and my neighbor sexually molested me. I told my parents and they angrily told me to stop making up bad stories about people; it was getting them in trouble. After that, I thought my senses and feelings were wrong and unreal. They were a dream. Reality became what I was told to do."

"When you feel abandoned, the economy can sell you anything."

"I don't act in ways that might be questioned by others because their disapproval hooks my abandonment fears."

Considerations: This *suffocation-abandonment* activity also applies to each of our many other natural survival senses. Along with *sight, sound, taste, touch and smell,* we inherit from the natural world senses such as *community, place, hunger, compassion, temperature, nurturing, fatigue, camouflaging, trust, thirst, excretion, procreation, balance,* and *belonging*. They are genetically encoded. At least 53 senses pervade the natural world and us (Murchie, 1978). Whenever any of these senses are assaulted or disconnected, we usually experience abandonment fears (Pearce, 1980).

The learner who said, "My choice was to either use the tube or feel the pain of suffocation and abandonment" made an important point. Our efforts to establish responsible relationships collapse whenever an expectation or rejection triggers our abandonment, real or imagined. This creates fear and apathy (meaning lack of passion). How do we change our destructive personal or environmental ways if confronting problems or changing habitual relationships triggers disabling abandonment feelings?" How can we risk giving up ill conceived supportive dependencies when doing so hooks abandonment fears?

Project NatureConnect shows that sensitively connecting with natural areas enjoyably reduces the fear of abandonment. Its activities offer a practical means to this end. Just as excessively disconnecting from nature produces abandonment pain and dysfunctions, re-connecting produces joy, sensory regeneration, motivation and bonding to the natural world in people and places.

An Overview

The natural world within and about us is a pleasing, intelligent global life community. It survives by continually organizing, preserving and regenerating all of itself, including natural people. When undisturbed by destructive cultural forces, the natural world globally creates an ever-changing perfection, an optimum of life and diversity without war, pollution, garbage; without crime, insanity, or excessive stress, unhappiness and violence (Young, 1985). When healthy, nature's life processes heal injured landscapes as well as our personal bruises, emotional wounds and destructive relationships. With the exception of our destructive cultural tendencies, our relationship to the natural world is like our leg's relationship to our body. We are a seamless continuum of it. What happens to the natural world happens to us and vice versa for it flows through us (Cohen, 1991).

The natural world almost completely consists of non-verbal relationships. From and before birth, we biologically experience these relationships as emotions senses and feelings. They are nature within us, that which some call our *inner child*. We are born extraordinarily trusting, with very few innate fears. Our natural sensuality remains with us throughout our lives.

It is important to recognize that a person born and raised in a closet has and causes extreme problems. Their deprived abnormal growth and development restrictively bonds them to closet artifacts and isolation, not to living comfortably and responsibly with neighbors, society and the environment. Hurt, anxious and un-spirited, they fearfully cling to their closeted ways. They often die.

With respect to responsible relationships and long-term survival, the plight of a closeted person is little different than our own. Studies show that, on average, Americans spend over 95% of their lives indoors. Our closeting from the natural environment extremely separates us from it. The disconnection causes most of our natural senses and feelings to experience assault and abandonment, as exemplified by *suffocation*. Like any closeted person, we bond to our immediate indoor concepts and artifacts. This programs our mentality. It numbs us to our steadily increasing disconnectedness and its destructive effects. Even when outdoors, we habitually think feel and act in ways foreign to those of the natural world. Our closet-bonded indoor consciousness firmly believes that our excessive, often discomforting indoor lives are the best way to survive.

As demonstrated by taking a pleasant walk in the countryside, when connected to nature and un-threatened, our inner child feels good. It inherently enjoys nature's responsible wholesomeness and peace. In contrast, our society survives by believing a false cultural story. That story (paradigm) says "*To survive, conquer nature. Grind it into grist for building an overprotective indoor world.*" From early in our lives, like an arm painfully torn from a living body, we are extremely separated from nature. Since we and the natural world are one, as we separate from, conquer and hurt it, we do the same to our inner child. It experiences painful abandonment and assault which it dispels by hiding them from consciousness. These hidden discomforts produce subconscious, unquenchable dependencies for further support and pacification from our indoor relationships. This vicious circle is the core of our problems. Sadly, the deteriorating state of the natural world and humanity reflects this disorder.

Since 1959, throughout the seasons, I and my students and classroom have thrived in the natural world. We commit ourselves to allowing the landscape and close-knit relationships be our instructors; scientific research and counseling psychology their translator. We extensively explore and emulate the natural world and the lifeways of people(s) who embrace it. In the process, by validating the nature of our inner child, we learn to touch the natural world; to perceive and relate in its wise, non-languaged balanced ways; to enjoy its energies and peace in ourselves, others and nature; to listen to its story. This changes us. The energies ordinarily drained by chemical and resource dependencies, anger, prejudice, violence, food disorders, smoking and the like became fuel for enjoyably connecting with our biological selves, each other and natural areas.

The most important lesson I learned from my decades camping out in natural areas is how to let the environment and the inner child, teach us their balanced ways. That may sound strange, but today the backyard and backcountry activities I collected quickly share this secret with anyone. By giving our inner child a spoken believable language, they make the natural world's balance available at home, school, work or play. Abandonment fears and dependency needs wane as does the risk in demanding responsible social and environmental relationships. Self-esteem rises enhancing personal growth (Cohen, 1992).

Responsible counseling and education teach a responsible story. But simply knowing the story is as ineffective behaviorally as reading the warning notices on cigarette packages. Stories educate, but they seldom re-educate. To truly re-educate and change our irresponsible ways, we must commit to safely loosening our bonds to our destructive indoor ways and wisely re-bond to the natural world's survival wisdom in the environment and each other.

There is no example of an environmentally responsible society that doesn't hold and culture strong bonds to the natural world. People(s) so bonded neither create nor have our problems, nor are they apathetic to them. Their bonding to the natural world in themselves, each other and nature catalyzes for them the happier and healthier sustainable future we hope to attain for ourselves. In education, counseling, stress management and ethics, Project NatureConnect activities help actualize this goal (Cohen, 1992).

Dramatically, scientifically and enjoyably, PNC's short, state-of-the-art, hands-on activities have proven to reverse many troubles. Outdoors or in classrooms, they tap, validate and resonate more than 45 withdrawn natural senses that normally sustain an optimum of unpolluted peaceful diversity. Inherent ways of knowing awaken, play and strengthen. Ensuing thoughts, feelings and understandings motivate sharing, community and involvement. By using PNC guidebooks and workshops, educators and counselors have become expert in creating unforgettable moments that let Earth itself teach. Some say it is a spiritual experience.

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SHAKERS AND MOVERS: LESSONS FROM ENVIRONMENTAL ACTIVISTS IN ALBERTA

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Abstract

If the current trend of environmental degradation is to continue, more people will need to become active in order to maintain the ecological integrity of the Earth. There has recently been a noticeable increase in environmental awareness and concern in North America and we may even be poised to witness a large-scale environmental movement. It is argued here that as educators we should be promoting responsible activism and that we can achieve greater public participation by learning from the experiences, motivations, and perceptions of current committed environmental activists.

Introduction

The world is currently faced with unprecedented questions about the ecological health of the planet. No issue in the history of humanity has cut across international borders as easily as environmental concern. No issue has forced itself upon virtually every living being on the globe as completely as environmental degradation. As humans we have recently begun to realize the ecological impact of our existence and we seem to be demonstrating concern in increasing numbers. Over a decade ago, Tucker (1978) predicted that, "Environmental quality has been and will continue to be a major domestic issue" (p. 389). More recently, Speth (1986) declared, "Today a new environmental agenda is emerging and it is forcing itself on the attention of policymakers... and the public at large" (p. 54). Since these two statements were made, the issues have become more serious and complex, and the concern for the survival of the world's ecosystems has increased. Gadacz, (cited in Bailey, 1990), "...asserts that our changing attitudes and behavior toward the environment are 'part of a fundamental shift in values that will set the pace for the next century and beyond'" (p. 7).

Our society's decision-makers have been slow to react to environmental crises. And even though in poll after poll, the general public has responded favorably to protecting our environment, the lion's share of the work in preservation and conservation of our natural heritage has often fallen to an extremely small portion of the population - the committed environmental activists. As educators, gaining an insight into the world of the committed activists might help us learn how to better lead others to become involved.

The Environmental Activists' View

Seven established environmental activists were identified and contacted within the province of Alberta to take part in an in-depth interview process designed to focus on their motivations for being environmental activists. From the interview transcripts, seven broad areas of motivation were developed, including:

1. Defining Environmental Activism
2. Being Personally Affected
3. Connectedness to Nature
4. Personal Attributes
5. Perceptions of the Establishment
6. Perceptions of Social Parameters, and
7. Empowerment.

1. Defining Environmental Activism

Of importance to the participants was what it meant to them to be an environmental activist. Some degree of organizational leadership and constant involvement seemed to indicate environmental activism, but the criteria which carried the most weight was a demonstration on the part of the individual of some direct attempts to change society toward a more ecologically responsible existence. As one participant said:

> It's somebody who goes beyond just being a member and expressing concern or being worried about it. I would say that if you're a member of an organization, but you're not doing anything beyond that, you're not an activist.

2. Personally Affectation

An increasing number of people are becoming involved in environmental activism, many for very personal reasons. A personal sense of loss over the logging of a favorite natural area, the discovery of groundwater contamination in local wells, or the cumulative effect of an ecologically sensitive upbringing are just a few possible scenarios which might cause individuals to begin actively questioning our society's current environmental wisdom and practices. For a variety of reasons, the face of environmental degradation has been brought much closer to our own doorsteps. This is reflected in the recent increase in concern for the Earth and its ecosystems and as one participant so aptly stated:

> ... the majority of people are motivated because of something that they see which personally affects them. That can be at different levels, but what brings most people into being environmental activists is that they see something that threatens them personally.

3. Connectedness to Nature

Some degree of affinity for the natural world is virtually a prerequisite to having a desire to see it preserved and protected. Committed environmental activists tend to have a special relationship with nature which may have developed from childhood camping experiences, growing up in a rural setting, or even just having an undeveloped woodlot behind their home. Once again the reasons are as numerous and as individual as the activists, but there is little doubt that many have attained a way of thinking which is so different from the human-centered vision of life by which most of Western society operates. The environmental degradation which humans may have created is often seen outside the context of their effects solely on humans. We may worry about holes in the ozone, but one interview produced a different perspective:

> It all fits into my idea of human greed and the arrogance of humans that everything is done for our benefit at the expense of everything else. Now, one issue is the hole in the ozone layer. I hadn't thought of how it's going to affect animals, but

> as humans get cataracts, animals will too. And if you've got wild animals that are blind, how can their predatory instincts work if they rely on their eyesight? And I started thinking, humans can devise everything to protect themselves, but just think about the whole animal kingdom....That's very depressing, I think, and another example of our arrogance. But it will catch up with us some day.

4. *Personal Attributes*

Environmental activists possess some of the most revered personality traits of our society. They tend to be critical thinkers who do not accept answers merely because they come from authority figures. Those answers must have merit. They resist conformity, they are persistent, and they ardently seek workable solutions to problems. Environmental activists also have a need for personal consistency and are willing to accept personal responsibility for action when they perceive flaws in a system. These activists seem to practice what they preach and as a result their lifestyles are often alternative, but environmentally responsible. One committed activist noted:

> I have an intellectual need to be consistent, at least to myself. I have a strong need to be true to myself, or to live with myself. I don't know if there are other people who can slough off internal contradictions, but I've never been able to do it very well.

5. *Perceptions of the Establishment*

People are often fearful of change. This axiom applies to all of us in varying degrees, but perhaps the people who are most fearful of change are those who are in decision- making positions. A change in the status quo can cause shifts in power and that is seldom a comfortable thought for decision makers. Traditionally there has been a great deal of conflict between the establishment (i.e., government and industry) and environmental activists. The perception of government by environmental activists is almost always negative. The apparent unwillingness of the body politic to institute necessary reforms in our society's current environmental practices, or to entertain new ways of thinking with regard to environmental protection has long been a source of frustration for environmental activists. One participant explained the situation as he saw it:

> People are prepared to do the right thing for the environment, but the politicians are in the way. And it reminds me of a quote. I think it was President Eisenhower that said, "One day, the people are going to be clamoring so strong for peace that the politicians are going to have to get out of the way". It's the same thing with the environment. The people are miles, years ahead of the politicians...And I think that as people's sophistication and understanding of environmental issues develops, and it is developing, that these bozos are going to have to get out of the way.

The answer to exactly how this lack of faith in the establishment motivates environmental activists is relatively simple. Given their personal attributes, if they perceive their representatives as not performing adequately or responsibly, these people find themselves involved attempting to remedy the situation.

6. *Perceptions of Social Parameters*

There exists a degree of confusion among environmental activists with respect to how well society as a whole is responding to the message of environmentalism. On the one hand, activists have witnessed a dramatic increase in the level of environmental concern and action within the general public and take heart from that. On the other hand, progress seems to be slow compared to the pace of environmental destruction and some activists are at a loss to explain why even more people are not becoming involved.

Environmental activists are also often concerned with, or even active in, other social justice issues. Some see their environmental activism as a function of a larger social concern. They are, for example, invariably knowledgeable of current trends of thought in the civil rights and the feminist movements.

One area of great concern for environmental activists is the issue of human overpopulation. Most cite this issue as one of the major issues, if not the major issue confronting the environmental agenda. The question of human population is such a large issue, global in scope, and carries with it such social and religious baggage, that most environmental activists choose to work at more manageable tasks (such that they are) despite its ranking among environmental problems. One participant put it this way:

> We're overpopulated. We have a place in the natural scheme of things, but we're way out of whack. And so we have to find ways to get the population under control. And I don't know how we do that. I hope somebody's working on that too. ... Human overpopulation is probably *the* environmental problem. Most environmentalists come to that conclusion after a while, no matter what you do.

7. *Empowerment*

Feeling successful about a particular action, gaining strength through personal lifestyle changes, developing friendships and peer support within the environmental community, finding a niche to contribute to the movement, and even civil disobedience to counteract the imbalance of power, are all ways of attaining a sense of empowerment for environmental activists. Creating an atmosphere where one feels empowered is critical for activists if they wish to continue in their activism without feeling ineffective and "burned out". Despite the overwhelming circumstances environmental activists often encounter in their work, it appears that the most successful ones have managed to develop techniques whereby they feel personally empowered and able to make a difference. Their advice to others is not to become mired in thoughts of helplessness, but to join the fray:

> I had a letter in the paper this week trying to get people interested in coming to the general municipal plan hearings and I said, "Take back some of the authority that you've divested in these asshole councillors". I didn't say that, but that's what I meant. You know, speak up and get some empowerment.

Educating Towards Action

As outdoor experiential educators we spend a great deal of time teaching students how to hold a paddle, which way to point their skis, and how to read a compass. These are necessary skills in their own right, and of course there is more substance to teaching those skills than how it has been described, but the sad fact is that very little of any given school curriculum is set aside for environmental education. Assuming that environmental concern will remain a high priority in our society as some authors have predicted, we should educate our students towards environmental literacy and empowerment.

If we were to take an even closer look at the near future, we might get a glimpse of a society with an increased level of participation in the decision making process. Some futurists have predicted that the rate of technological advancement will soon have the public participating in plebiscites and referenda with a minimum of organizational effort and cost. The combined reasoning of environmental issues remaining a high public concern and the prospect of increased public participation in political decision-making should be sufficient for us to begin instituting change in the weight we currently afford environmental education.

However, even without any technological advancements increasing our social participation, the sheer pressure of local, national, and global environmental concern needs to be expressed. Our social values are such that we tend to admire people who prudently question the status quo when it is wrong and who seek responsible solutions to problems. At present we have no real structure in place for educating the members of our society toward gaining the skills and the desire required for responsible activism. Perhaps it is time we did so.

Workshop Summary

The study reported above will be presented and discussed in light of its applications for outdoor environmental leaders. In addition, some experiential activities and processes will be included to help the participants determine their personal levels of motivation for environmental activism. Finally, ways in which leaders may improve their facilitation of others toward appropriate activism will be explored.

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MOVING BEYOND WHITE ENVIRONMENTALISM

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Abstract

The workshop will examine racism existent in the environmental movement with the intention of discerning how white environmentalism impacts all of us. We will look at the emergence of strategies to build multiracial environmentalism and attempt to understand how experiential educators can contribute to a more diverse approach to education for the environment.

Goals and Objectives

1. To expose participants to the concept of environmental racism and how it has been perpetuated.
2. To identify the common elements of oppression that contribute to environmental racism.
3. To encourage participants to directly experience the feelings implicit when environmental justice is denied.
4. To show some of the current strategies for creating multicultural environmentalism.
5. To give participants some experiential exercises they can adapt to their situations to address issues of environmental racism.

Discussion

Experiential educators who deal with environmental issues or wilderness concepts in their programming should be aware of how white environmentalism inundates their work. White environmentalism refers to the advocacy of the preservation of the natural environment based on a dominant paradigm that values only a white perspective. Currently the environmental movement is infused with a white worldview that affects how environmental issues and policies are addressed. Environmental racism is particularly evident in the numerous examples of toxic waste dump siting in minority communities. Yet the popular environmental groups are primarily concerned with preserving wilderness and threatened species. The schism between the environmental crisis experienced by people of color and that of the white environmental establishment is becoming more extreme.

My personal experience with teaching wilderness studies propelled me into acknowledging that environmental racism arose in my classes in subtle and insidious ways. I'd ask students to brainstorm a list of wilderness advocates, environmentalists or nature writers. The names of Muir, Thoreau, Abby, Foreman, and Carson showed up consistently on the lists. Absent, for the most part, were the names of people of color. When asked to brainstorm the same list but limited to people of color, students had a very difficult time. Not only were their lists short or empty, they were perplexed that names such as Caesar Chavez and Alice Walker showed up on the lists. Many felt these people were known more as advocates of social justice than as environmentalists. The exercise served to prove the point that not only are the names of environmentalists of color hidden in our society but also that environmentalists of color might be more concerned with issues of environmental justice than the dominant view of environmentalism.

Experiential educators have the opportunity to use experiential methodology to get to the heart of environmental racism and to teach white people how to be allies in the pursuit of environmental justice. This workshop will end with developing these strategies.

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LEAVE NO TRACE NATIONAL PROGRAM

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- *At two trailheads along the Durano-Silverton narrow gauge railroad in Colorado's San Juan National Forest, volunteers in T-shirts and caps saying "Leave No Trace, Keep Wilderness Wild", teach the basics of minimum impact camping to 5,000 backcountry visitors each summer.*
- *200,000 people boat the Oregon Deschutes River every year. Bureau of Land Management officials use meetings and newsletters to share ideas with river guides to minimize their impact on the heavily travelled river corridor.*
- *Forest Service officials in the Stanislaus National Forest of California are teaching Leave No Trace principles to hundreds of Boy Scouts, Girl Scouts, YMCA camp directors and elementary school students.*

These three programs are just a few of the ways the graduates of the Master of Leave No Trace Course, taught by the National Outdoor Leadership School (NOLS), are in turn teaching minimum-impact camping to thousands of wilderness users in their jurisdictions.

Leave No Trace

Leave No Trace had its origin in the 1970s when recreational use of wilderness soared and, sadly, so did the signs of user impact — fire pits filled with unburned trash, trees stripped of lower branches, lines of trails scarring meadows, and piles of toilet paper hidden behind rocks. Government agencies responsible for managing public lands are often forced to control damage by restricting use. Yet restrictions often come after damage has been done, and most land managers recognize the value of autonomy within a backcountry experience. To many backcountry travellers, freedom of choice is an important part of their recreation experience. Education is often a viable alternative to restrictive regulations that allows people to maintain their freedom and autonomy.

It was apparent to land managers and many recreationists that education was imperative if the wilderness was to retain its pristine qualities without a proliferation of regulations. But a lack of funding limited efforts until 1991, when the U.S. Forest Service, the Bureau of Land Management, and the National Park Service joined in an interagency national program, known as Leave No Trace, devoted to the promotion of low-impact wilderness.

NOLS

NOLS, recognized for years as the pioneer of minimum-impact camping, was asked by these federal land managers to develop a curriculum and provide training for the fledgling Leave No Trace Program. The result has been the Master of Leave No Trace course, a five-day backcountry trip led by NOLS instructors. It provides agency officials low-impact camping and wilderness teaching techniques. The course is primarily designed for field level personnel within the agencies. Major backcountry user groups are also beginning to be included in LNT training.

NOLS was founded in 1965 by Paul Petzoldt, whose intent was to create a program that would produce not only competent wilderness travellers but leaders who could teach others. The school teachers expedition-based courses out of its seven branches in Wyoming, Washington, Alaska, Arizona, Kenya, Chile and Mexico. NOLS' mission is to be the best source and teacher of wilderness skills and leadership which protect the user and the environment. Petzoldt's focus on developing backcountry leaders have been maintained from the start and sharpened by experience. This focus uniquely qualifies NOLS to become a partner with the land management agencies in the Leave No Trace Program.

Graduates of the Masters course, like those working in California, Colorado, and Oregon take the information and materials presented by NOLS and use it to teach both their colleagues and the public. The flowchart illustrates the LNT educational model. After the course, NOLS networks with Masters to provide curriculum updates and facilitate their educational efforts.

In addition to the training courses, NOLS provides a toll free telephone number for the public to call with questions on minimum impact or requests for material on the Leave No Trace Program. These materials are available by calling 1-800-332-3100.

LNT Looks to the Future

Leave No Trace is off to a strong start, but NOLS and the agencies are already developing ambitious plans to extend the scope of the program. The LNT Strategic Goals and Target Regions were derived based on interest and demand from the land management agencies and user groups, and the current strengths of NOLS and the existing program. The Leave No Trace program will evolve and expand and strengthen in the upcoming months and years.

LEAVE NO TRACE MISSION STATEMENT

The mission of the Leave No Trace program is to develop a nationally recognized minimum impact backcountry educational system which will educate wildland user groups, federal land management agencies and the public through training and educational materials.

LNT STRATEGIC GOALS

1) Create a nationally recognized minimum impact backcountry ethic for all major backcountry regions.
2) Create high-standard and accurate LNT educational tools for the agencies and public.
3) Develop a Master of LNT course training format for each targeted region for agency personnel and major user groups.
4) Develop shorter Leave No Trace workshops in each of the targeted regions to enhance our ability to reach user groups, land managers, and professional associations.
5) Network with LNT Masters to facilitate and disseminate educational ideas and programs.

LEAVE NO TRACE TARGET REGIONS

Based on agency interest and demand, NOLS has identified eleven geographic regions or ecosystem types in the United States for which we will develop training programs and educational materials as guides by the LNT Strategic Goals. Though not limited to a specific region, backcountry stock use has also been identified as a use that merits special attention.

1. Rocky Mountains
2. Desert & Canyon
3. Southeastern States
4. Pacific Northwest
5. Caves
6. Alaska
7. Coastal Zones
8. River Corridors
9. Great Lakes
10. Northwest States
11. Alpine & Snow Zones

Principles and Practices of Leave No Trace

The core of the curriculum for the Master of Leave No Trace course and the national LNT message consists of a few basic principles which assist recreationists in walking softly through the wilderness. Though applicable to a wide variety of ecosystem types, the principles were initially devised for temperate mountain areas. As NOLS develops curriculum for other areas, the principles will be tailored to meet any special needs of the area.

- **Backcountry Trip Planning and Preparation** — Check with the land managers and consider how to avoid backcountry impacts *before* the trip.

- **Concentrate Impacts in High Use Areas** — In popular areas, concentrate use to avoid the proliferation of new sites.

- **Spread Use and Impact in Pristine Areas** — Disperse areas of impact (kitchen and sleeping area) at remote sites, and Leave No Trace of your visit.

- **Avoid Places Where Impact is Just Beginning** — Avoid areas which show only slight signs of use. Let barely used sites recover.

- **Pack It In, Pack It Out** - Take with you everything that you brought into the backcountry. Pay special attention to foil, wrappers and food scraps.

- **Properly Dispose of What You Cannot Pack Out** — Dig catholes at least 200 feet from any water source and thoroughly bury or pack out the paper. Keep soap and food scraps out of all water sources.

- **Leave What You Find** — Do not collect artificats or disturb areas which show signs of ancient human use. Campsite constructions and improvements are not natural, so avoid digging and building in the campsite.

- **Campfire Building in the Backcountry** — First consider using a lightweight stove, because campfires leave signs of use. If building a fire, keep it small and make sure that it is out and completely disguised before leaving.

These principles are recommended as a guide to minimizing the impact of your backcountry visits. LNT curriculum materials discuss factors to consider under each principle when making judgements about how to minimize impact and the rationale behind recommended practices. Before travelling into the backcountry, NOLS recommends that travellers check with local officials of the land managing agency for advice and regulations specific to the area.

We eagerly anticipate a more active role in the LNT program from the outdoor equipment industry and the research community. Such partnerships provide a dynamic framework in which the unique perspective of each contributor can be especially effective. Each of the partners, acting alone, is capable of educating some number of wildland travellers, but the LNT educational structure has the potential to teach a whole nation of backcountry recreationists the skills they need to walk along soft paths in the wilderness.

Some of the material for this workshop summary has been published previously in other NOLS materials.

KANANASKIS COUNTRY'S NO-TRACE ACTIVITY DISPLAY

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Once upon a time, "wilderness survival" meant the ablility of people to survive the wilderness. Today, often as not, it means: can wilderness survive ***people***? Most of us have grim stories of wildlands defiled — finding unburied human waste or garbage strewn in our favourite pristine haunt. We feel personally assaulted. How do we get the idea across that leaving no evidence of a visit to a natural area is surprisingly easy? It only take a little planning and knowledge about the consequences of our actions. By reducing the impact that backpackers, anglers and other visitors have, we might ensure that our remaining wilderness survives.

This is what No-Trace is all about — leaving no trace of your having been there. No-Trace use of natural areas is a *way of thinking*, which results in a *way of acting*. It protects the land so that everybody can continue to enjoy their hiking and camping trips.

Whether you're exploring an aspen forest, a prairie coulee, a mountain pass or the vacant lot next door, all of the guidelines of No-Trace can be used. Though there may be places and times where choices must be made on how best to reduce your effect on an area, the basic way of thinking remains ... **to leave the very least amount of evidence of your visit on the land and on other wilderness users.**

Eric Kuhn and Megan Kopp, supervisors of the Interpretation and Education section of Kananaskis Central District have developed an innovative, fun way of teaching the concept of minimum impact to organized groups currently using the backcountry, and to grades 5 to 12. "The No-Trace Trail" is a 2-part program: first, a classroom visit is made by Eric and Megan, who use slides, role-playing and guided discussions to introduce the concepts of "wilderness" and "No-Trace". Days or weeks later the class attends the No-Trace Trail display either out in Kananaskis Country or at a sampler set up their school's gymnasium. The trail consists of 12 display stations with an accompanying work booklet — using highly visual, sometimes comical, images to get across principles of minimum impact. Classes are introduced to the trail, work through the displays in small groups, then convene at the end for a summary. Follow-up activities for the class are provided to the teacher, as is a resource manual covering all the background information needed to become a specialist on the topic.

Eric and Megan note that much of the display materials were low cost (often found in thrift stores), recycled or donated. As well, this approach to using displays keyed to a worksheet is readily adaptable for use in museums, zoos and nature centres covering a variety of topics.

By the way, what ***do*** you do with those fish guts when you're in the backcountry ...?

PART OF THE ANSWER

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Research indicates that knowing what to do and then doing it are not defacto extensions of one another, especially when it comes to environmental issues. To move from awareness and understanding to responsible and decisive action is an accumulative experience, born from an individual's involvement, a sense of community with others, and the hard earned knowledge of action skills and abilities.

From the moment we become aware of an issue, our commitment to its resolution begins to grow. That commitment is bolstered by knowledge about the subject, along with a sharing of our concern with others, in a constructive evolving manner. Respect for divergent opinions and establishment of commonly held goals sets the framework upon which all further actions will reside.

Upon the determination of a goal, whether it be an encapsulating goal or one goal within a series, actions can then be determined to achieve the stated goal. Generally, actions will fall into one of eight categories for change; organizational, financial, research, education, direct, quasi-legal, legal and political.

Once actions have been determined and categorized into the appropriate category of change, individuals with the appropriate skills and abilities can be recruited to carry them out. Actions will also give a strong indication of the type of organizational structure and financial requirement needed to attain the stated goal.

Throughout the process, guidelines proven by past experiences, guidelines such as; doing your homework, dealing with the issue, not the personalities, recycling when something does not work, viewing failure as positive feedback, etc. need to be kept in mind.

In the end, a diverse, participant centered action strategy will evolve; one which will change as actions are initiated. Ultimately, the solution to the issue at hand will evolve out of the chain of goals which are met along the way.

Schools and Colleges

JUMPING DEADFALL:
OVERCOMING BARRIERS TO IMPLEMENTING OUTDOOR AND ENVIRONMENTAL EDUCATION

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Across North America, educators are confronting a "back to basics" wave designed to focus them and their students on identified L.O.'s (learning outcomes) and reduce time devoted to perceived extraneous and frivolous experiential components and processes. As resources decline, outdoor and environmental education programs will survive only where teachers are dedicated to experiential education, where they are innovative and creative in their programming, and yes, sometimes where they can be subversive enough in dealing with administrative realities.

To those of us recognizing the need for reform ***towards*** rather than ***away*** from experiential education, this declining philosophical and practical support is particularly frustrating. To those uninitiated into the personal and transformational powers of adventure and environmental education, the chances of overcoming the hurdles to implementing a new experiential program must seem particularly onerous. In responding to this philosophical "controversy" at the '88 AEE Conference, Conrad eloquently illustrated the fundamental difference in advocating experiential education:

> We'd be better off with less time spent with books and more time spent with nature, less time in our boxes and more time in the wilderness, with things that are real, not images, not sound bytes; to relate to and commune with flowers and streams and animals, as equals, as part of the same dimensions of being... What we need is to be free to dream and imagine and create - to create our own knowledge and discover our own wisdom and forge our own truth, not because *nothing* can be learned from books or from television, but because *too much* can be learned from them: the reductive truths of others that serve to define us and control us and ultimately diminish us. (Conrad, 1988)

If teachers, the conduit between the administrators and students, are to choose to interpret and present the curriculum in an experiential fashion and to work to include environmental and outdoor education, they must have the knowledge and skills to overcome the barriers which may impede their way to this goal. This paper will share some of the common barriers currently confronting outdoor and experiential education teachers and present some techniques and tactics for resolving them. The identified concerns and suggested solutions were obtained from in-depth open-ended interviews conducted with ten outdoor education/environmental education consultants and teachers in Alberta. Each of the common barriers has been related to an environmental hazard or peril we may encounter on an outdoor trip. Each environmental barrier or hazard can be overcome through specific strategies and tactics. Similarly, one or more strategies tactics or techniques can be adopted or adapted to successfully negotiate the programmatic problem spot en route to an enjoyable, fulfilling educational experience. The selected barriers and strategies for negotiation are as follows:

Senior Administrative Support

The teacher interested in initiating or continuing an Outdoor and/or Environmental Education program may run into **deadfall** blocking the trail. With an already heavy load to bear (short class periods, large class size, little preparation time, etc.) teachers may encounter old paradigm thinking administrators (i.e., didactic oriented, "back to the basics") who may throw all sorts of obstacles (e.g. withdrawing funding and other support, requiring additional training and/or certification for outdoor activity leadership, etc.).

Different strategies and tactics may be applied to overcome this deadfall barrier. Ideally, one wants to remove the administrative barrier so the path will be clear for those who follow. What is typically required is a collaborative, synergistic effort involving teachers, consultants, students and parents. By bringing together people interested in implementing or maintaining a sound program, the obstacles may be removed by administrators. In the case of environmental education, it is important to make strong and real curricular connections (e.g. social studies, language arts, mathematics, etc.) and to use other teachers as support colleagues. In other words, it is important to integrate environmental concepts, issues and investigations across the curriculum.

In some cases, a separate Outdoor and Environmental Education or Outdoor Education course of studies may be recognized by the board. For example, in Alberta, a solid complementary course of studies in Environmental and Outdoor Education exists (Alberta Education, 1991) and it is expected that it be offered in each school eventually. If a teacher or teachers champion this course of studies (grade 7 - 9) in their school, it should be accepted. This particular Alberta program is excellent because it is interdisciplinary and holistic and may, in fact, prove helpful as a school planning model.

In sum, deadfall tossed in the teachers path by administrators can be handled through the use of existing curriculum and a support system including other teachers, students and parents. If they all lift together, there isn't much they can't move.

Teacher Comfort and Competence

Perhaps the biggest **bear** to getting programs going or expanding them to include environmental and adventure education components involves the limited training, experience and confidence of the teacher(s) who must deliver the program. Few are as comfortable sharing a tree poem as using those same trees to set up a ropes course (or vice versa). Outdoor leadership also suggests personal competence in activity pursuits, (e.g. canoeing, cross-country skiing, climbing, etc.) requisite to teaching these skills and leading others safely in the natural environment.

In confronting this bear, it is important for the teacher to recognize the type of bear (e.g. black vs. grizzly - comfort vs. competence) because different strategies may apply to dealing with each. For example, most bear experts advocate dealing aggressively with a black bear, but submissively with a grizzly. Teacher's 'comfort' bears may be successfully dealt with by recognizing their real or perceived limits and aggressively seeking out opportunities to learn and lead outdoor and environmental content and processes (in local, relatively safe situations before high risk remote locations).

The 'competence' bears requires sincere recognition and acceptance and careful handling through team teaching and/or personal training. Because environmental and outdoor education are cross-disciplinary subjects/approaches, hopefully one or more partners can be found within the school to help complement strengths and weaknesses. Additional training opportunities are available through board specialist consultants (e.g., Professional Development days), universities and outside agencies. For example, the University of Alberta offers two graduate level courses (Adventure Education Leadership and Outdoor Environmental Leadership) which can be taken concurrently over three weeks in the summer. The program not only prepares or refreshes teachers interested in delivering either or both Outdoor and Environmental Education (grade 7 - 12) but also serves as a great springboard for teachers interested in pursuing a post-graduate degree (Hanna, 1991). Many other agencies and institutions (e.g. Audobon, Outward Bound, NOLS, Blue Lake Centre, etc.) offer skill and leadership development and programs, directed at helping individuals develop the skills needed to lead others in and for the outdoors.

Safety/Liability

Dealing with safety and liability concerns is often like crossing a glacier. One knows there are crevasses present, but one can't always tell exactly which snow bridges will hold and which ones won't. Typically, dealing with this very real mountain hazard involves awareness of its presence, travelling in groups vs. solo, roping up and having the knowledge, skills and equipment to execute a rescue if someone breaks through.

Similarly, when leading fieldfield trips and expeditions each program component (supervision, instruction, route planning and navigation, etc.) must be planned with safety in mind. The Canadian Association for Health, Physical Education and Recreation's (CAHPER) *Safety Oriented Guidelines for Outdoor Leadership and Programming* (Hanna, 1986) and the AEE's *Safety Practices in Adventure Programming* (Priest and Dixon, 1991) provide useful information in helping teachers design a risk management plan for their program.

Understanding of common outdoor program risks and conscious planning and preparation (personal, student, equipment, etc.) to reduce the potential consequences of these risks will result in a minimal chance of being taken to court (falling through a crevasse) and of being found legally responsible (not being able to get out of the crevasse) (Hanna, 1991b). Good risk management programs include procedures for regular program implementation, as well as rescue, first aid and other accident follow-up procedures.

Timetabling

While substantial foundational work in Outdoor and Environmental Education can be conducted indoors or on the school grounds, environmental investigations and outdoor explorations must progress to sites or routes involving natural terrain (i.e., the real world) for transformation to occur. While one can learn the basic strokes and manoeuvres involved in river canoeing completely on a lake, it is only when paddling in the current and manoeuvring around rocks that the paddler gains confidence in his/her skills. Traditional half-hour to hour long class periods are generally inadequate to allow for travel to off-campus sites and/or for experiential processes to be adequately developed. A minimum of one half day/week is recommended.

Creative scheduling and staffing can overcome this timetabling barrier, just as confident, well timed stroke combinations can lead the canoeists successfully around a mid channel rock. As we know, there is more than one way to manoeuvre around a rock in the river. The obstruction may be sideslipped using a draw-pry or pry-draw combination, or the paddlers may use any of a variety of stroke combinations to turn their craft away from the rock and power past it, only then correcting their course again.

Many teachers have expressed frustration over the reality of their having to work overtime (after school and on week-ends) to get an Outdoor and/or Environmental Education program going. Most Environmental and Outdoor Education teachers are willing to sacrifice some of their noon hours and/or after school time to stretch the timeslot available to allow for longer field trip opportunities, at least occasionally. An important manoeuvre involves securing sufficient administrative and collegial support (other teachers) to allow field trips during school time (wholly, or at least substantially). Part of the answer lies in working toward more interdisciplinary programming, where other teachers bring along their relevant content and process on outtrips. It is also most advisable to plan with other colleagues to minimize lab/field trip interruption of regular classes. For example, some teachers try to minimize their impact by taking large blocks of students from a few other classes on a particular trip rather than fewer students from a larger number of classes. They also work with their colleagues in drawing up a school event schedule to ensure trips don't conflict with other planned special events.

One teacher described the need for field trips well, saying, "The school is the laboratory from which to analyze data collected in the field. If the group isn't in the field often, it isn't engaged in experiential learning." While it is ideal to have frequent field trips designed into an Outdoor/Environmental program, some schools do get by with only one or two during the term and a single climax outtrip of 4-7 days (or even longer) at the end of the school year. A few schools have gone the opposite way, where a whole semester is spent off campus, travelling and learning interdisciplinary content.

As one can see, there are certainly a variety of strategies which can be employed to dealing with potential scheduling problems. The key lies in anticipating this rock, consciously planning a course of action, and communicating and cooperating to manoeuvre the craft around the obstacle.

Resources (Curriculum Materials)

When we picture the proliferation of books, texts, thesis, articles, handouts, workbooks and other written resources available which pertain to Environmental and/or Outdoor Education, we can see a big **logjam**; an undifferentiated, seemingly randomly arranged jumble of material. Of course, swimming under logjams isn't recommended. The unlucky kayaker who ends up in the drink above a logjam without sufficient time to escape around it should aggressively swim at the logjam and climb up on it as much as possible, grabbing onto a solid log.

The teacher looking for written resources for themselves and/or their students should similarly grab on, attack the logjam of available materials, and select what they want from the pile. Talking to other teachers and/or consultants in the board interested in the subject area can save time, as can reviewing relevant bibliographies and reading lists available. Some boards have resource centres holding materials for Environmental and Outdoor Education. Teachers are free to visit these centres, peruse the displays and materials, photocopy or borrow materials and order class supplies as needed. Some schools allow teachers to select a few items per year for the school library which are contained in a teacher PD section. Finally, where gaps exist, teachers may choose to slowly collect their lesson plans, class handouts and other materials in a course manual for reuse and updating annually. Some programs have extensive support materials prepared specifically for them. The Alberta Education Environmental and Outdoor Education course of studies, for example, has a number of excellent current teacher and student resource materials associated with it (Alberta

Education, 1991). A gap still exists somewhat in the availability of interdisciplinary resources, illustrating ways and means of integrating Environmental and Outdoor Education.

Terrain/Sites

Most schools aren't located in areas readily amenable to pursuing all of the activities and experiential learning processes teachers may wish to expose their students to. And as an individual on a survival trip in the forest must learn to differentiate edible, medicinal or otherwise useful flora from **poisonous plants**, so must the Environmental and Outdoor Education instructor choose carefully to minimize the potential for facilitating miseducative experiences, (e.g. excessively expensive, time wasting, physically hazardous, etc.).

Wherever possible, students should be exposed to good natural areas and sites near their school and home. Small local parks and ravines (even schoolyards) often offer substantial opportunities for learning and data collection. In Edmonton, three schools are building "green classrooms." In partnerships with local high school students, relatively sterile schoolyards are being transformed. Trees are planted, gardens created, ponds installed and logs, rocks and other natural items are landscaped for the purpose of creating a sharing area and focus laboratory.

Many outdoor skills (e.g. pitching tents, lighting stoves, doing initiatives and other group games, orienteering, etc.) can be taught and learned on the school grounds. Some teachers bring in materials and teach wood cutting and splitting, natural crafts and other skills on-site.

With longer lab/field trip periods, classes may travel to more distant wildland areas, cultural sites or outdoor centres. Not long ago, many boards owned and operated their own camps or centres (e.g. Peel Board in Ontario). Unfortunately, with the economic downturn, most have eliminated this capital and operating burden. Many still use privatized centres (e.g. Calgary Board of Education) and this trend will likely increase in the future as more schools initiate programs.

In sum, the beauty of experiential education, like the beauty of a forest, lies in its diversity. Our natives taught us many uses for the plants in our forests. By picking and choosing areas and sites which best match a particular program's objectives, the experience of the teacher and students, we can avoid those which offer limited benefit and perhaps even harm and select those of maximum potential.

Transportation

Visitation to external areas, sites and centres suggests the need for transportation decisions to be made. In looking at this decision, one can consider the hiker who must make a **river crossing**. As the strategy and technique for crossing the stream (and even the decision of whether it is safe to cross) will vary depending on the width, depth and speed of the river, decisions regarding program transportation need to be made in consideration of time and distance concerns.

Where desired lab/field trip sites are close to the school, students should walk (< 1 km) or cycle (1-5 km). This physical activity is a positive reinforcement of active living and commitment to "green" transportation. Teachers should set a positive role model there.

For more distant forays, where vehicles are required, safety and expense become primary criteria. Use of mass transit (local bus or subway) is inexpensive where scheduling and bus routes fit the class's needs.

Some rural and urban schools or at least boards own their own buses which may be booked for outdoor and environmental field trips. Generally, the students must pay on a per trip basis (to cover operating costs) so it is advantageous to take double classes in order to keep the cost per student for each trip as low as possible.

Where feasible, professional drivers should be employed to do the driving on longer trips. A teacher who has been in the backcountry with a group of students for five days may not be the best person to get behind the wheel on the last night to drive everyone back home.
Finally, many schools still rely on parent volunteers to drive children/youth to and from outtrips. This has great advantages in that the parents learn more about the program and build stronger relationships with their kids and the school. If a decision has been made to use non-professional parent drivers the teacher should promote safety (e.g. by encouraging vehicle safety checks, travelling in convoys, etc.).

As with our river crossing analogy, the decision to not cross the river (i.e. not go on the trip) must always be kept as an alternative if safe transport is not available. More injury accidents occur on the road to and from an outtrip area or site than occur during any other program elements (Hanna, 1991b).

Equipment

Securing adequate equipment, be it canoes or microscopes, is often expensive and difficult for programs with a large number of students to outfit. But, like the group of cross country skiers confronted with a potential **avalanche** slope, if not enough appropriate gear is carried, the real risk of attempting an outtrip rises beyond an acceptable level very quickly. In the skiing example, in addition to skiing and camping gear, snow study kits, avalanche transceivers (beacons) shovels and the knowledge and skill to use them is considered essential to travelling in mountainous terrain in winter.

Obviously, it would be ideal if every school had its own stock of gear, and securing such is not impossible. Funds for the purchase, repair and maintenance of Outdoor/Environmental equipment can be procured from the school budget (an item or two a year if need be), fundraising (e.g. a bake sale to earn money for sets of cross country skis for the school), creative grantsmanship by the teacher/administrator, or the charging of user fees to the students ultimately benefitting from the equipment.

In many cases, a board will own a pool of equipment which teachers can book (e.g. a fleet of canoes and related gear). This is often advantageous in that each school doesn't have to carry all the capital related to the gear, to face the ongoing time and supply costs to maintain and/or repair the gear, or the security and space concerns related to storing the equipment when it is not in use. Similarly, this is one of the great benefits of using Outdoor/Environmental centres; they purchase and maintain adequate stocks of good quality equipment and charge only a minimal user fee/student for rental during visits to the centre.

Finally, the teacher working in an economically depressed area needs to know that countless activities and field trips can be run with little or no equipment. In fact, lessons in voluntary simplicity taught through quality programs unreliant on technology may be some of the most powerful experiential messages we can deliver. A low-tech survival camping program (e.g. tarp shelters, open fire cooking, etc.) may yield as high or even higher levels of perceived competence and relationship with the land as a "minimal impact" (high-tech) one where students leave feeling more distant from nature because of their reliance on the extensive gear they carry (e.g. ultralight alpine packs, tents, stoves, etc.).

Of course, it is understood from our cross-country ski example that the variety of environments (e.g. mountain, rivers, etc.) and travel mediums (e.g. cross-country skiing, canoeing, rock climbing, etc.) which can be explored and experienced will be limited by the availability of appropriate equipment.

Budget

While identified last here, budget issues are among the most common obstacles raised by teachers and consultants interested in Environmental and Outdoor Education programming. It sometimes feels like paddling down a swift, winding foothill stream. Along the banks, especially on the outside of turns where the river has eroded into the soil supporting the trees growing there, there are sweepers (undercut trees) hanging out over or even fully laying in the river. Sweepers are especially hazardous to canoeists because they may upset a canoe and capture the canoeist(s) in the tentacles of the tree branches.

Outdoor/Environment Education programming can involve so many diverse costs (e.g. equipment, written resources, transportation, site/centre fees, food and supplies, substitute teachers, etc.) that it can feel that once you get into the program stream all of these budget sweepers begin hanging over your proposed courses, each trying to tip you.

Teachers are free to apply the advice suggested in the last section; keep it cheap, initially at least. As described, numerous concepts, skills and activities can be taught in and around the school, requiring minimal equipment.

Fundraising through grant writing by the teacher and through student activities (e.g. popcorn sales at school team homes games, raffles, chocolate bar sales, etc.) cannot only yield program revenues, but also help teach the students about the value of their equipment and/or program and increase their appreciation of it. Fundraising is also typically energy intensive, requiring and fostering teamwork and cooperation.

In sum, the existence of numerous barriers to Outdoor and Environmental Education programming suggests commitment, organization, and persistence on the part of teachers delivering these highly experiential programs. The presence of many quality programs in a variety of settings demonstrates that teachers and boards are able to overcome these obstacles in a number of creative ways. This paper illustrates some of these strategies and techniques for dealing with these barriers on the way to an exciting, satisfying program. As has been demonstrated, the decision making processes are not all that different than the ones we use to overcome many of the natural obstacles we recognize, and in some cases welcome, in our wildland environments.

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THE COMMUNITY IS MY CLASSROOM

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Abstract

We will explore the concept of external learning experiences at City-As-School H.S, an alternative, diploma-granting New York City public high school. We will focus on the multi-faceted approach developed at our school, and how this approach effectively reaches the at-risk student who is a potential dropout. We will discuss off-site learning facilities where the emphasis in on acquiring academic skills as well as career exploration, and show its cost-effectiveness.

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City-as-School is an alternative, diploma-granting New York City public high school whose primary curriculum objective is to link students with learning experiences of a business, civic, cultural, political or social nature throughout any size community. The underlying concept is that the world of experiences can be joined with the world of learning, thereby making school more relevant for those students who find the traditional school setting threatening or unrelated to their present and future plans, or those with a moderate to great degree of success in the traditional setting who begin to look for new horizons in their education. Instead of attending classes in one building, students move from learning experience to learning experience based on a program they choose by consulting the CAS catalog. They receive academic credit for each learning experience successfully completed. Teachers are divided into Teacher Advisors and Resource Coordinators. Each Teacher Advisor holds seminars, and class meetings, and is responsible for individual conferences with students and/or parents, and writing college evaluations. Resource Coordinators are responsible for developing new community site placements, developing curriculum for each site, monitoring students' progress, responding to students' problems at resources and registering students. Visits to sites are required.

The College Studies Program, a cost-free educational choice, offers City-As-School students the opportunity to do college-level work while attending high school. This workshop will explore how beneficial this program is in helping develop greater self-esteem and academic excellence in our student population.

Two years ago, we introduced a Multicultural Program consisting of three parts; one for students with Limited English Proficiency, one for monolingual students gaining proficiency in a foreign language, and a Multicultural Student Exchange Program. We will explore the effectiveness of external resources with this student population.

This workshop will focus on the multi-faceted approach developed by City-As-School, discuss how this approach effectively reaches the at-risk secondary student who is a potential dropout, explore off-site learning facilities where the emphasis is on acquiring academic skills as well as career exploration, and show its cost-effectiveness.

We will also discuss the potential for replicating this successful alternative educational program in any size school community. Additionally, we will explore the resources available to school communities to assist with setting up this unique educational experiential program.

HIGH SCHOOL AT SEA: A SEMESTER OF EXPERIENTIAL LEARNING

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First take 28 coed high school students and put them into a classroom that's 47 metres long. Now tell them that their classroom is also their home, and their school is as big as the Earth. Finally, add the fact that their home is actually a Tall Ship and rather than going to class to learn about the world, they will be "bringing their classroom to the world".

Clearly the CLASS AFLOAT program of Canada's West Island College provides a semester of high school learning which ventures well beyond the confines of traditional education. It's mission is to:

> ...broaden students' understanding of global issues while providing them with the life and leadership skills needed to address the world's economic, environmental, and technological problems. The concept of "taking the classroom to the world" is intended to encourage self-sufficiency, mutual cooperation, and a clear awareness of other cultures (T. Davies, 1991).

The fall 1991 sailing of the CLASS AFLOAT program facilitated grade eleven and twelve courses in Social Studies, Anthropology, Marine Biology, Math, Physical Education, and Career and Life Management. As much as possible, the content presented in these courses was complimented with first hand experiences in as many as nineteen *ports of call* throughout Europe and Eastern Africa. Beyond a busy academic semester, students also acted as the crew of the Tall Ship S/Y POGORIA; hauling lines, climbing rigging, and standing watch 24 hours a day on shift. It is the unique Tall Ship environment of Class Afloat and the consequent personal and group development, which assists in making this program the powerful learning experience that it is. Along with these characteristics, however, comes many challenges.

Weber, in his paper, *The Group: A Cycle from Birth to Death*, explored various models of group development, focusing strongly on the four Stages of Group Development as designed by Tuckman (1965), Schutz (1971), and Bion (1961). With this, Weber identified that groups progress through stages of: Forming, Storming, Norming, and Transforming. When applied to the Class Afloat program, one can imagine that the group experience moves with varying success through the various stages of this process, but as with a lot of experiential learning programs, it finds itself most challenged by the Transforming stage.

The difference that is created between the lives of the students before and after this experience is enhanced by not only the length of the experience but also by the intensity of the living environment. During an average day of the program, students will study, work, climb, and socialize together, rarely having an opportunity to withdraw and by dysfunctional in the ships community. Although it would be idealistic to suggest that students do not oppose expectations and norms, it is safe to say that dysfunctional behaviour is dealt with effectively by the supportive peer/community environment that develops throughout the voyage. It is this intensity that provides the SAFETY for students to take risks and challenge themselves physically, emotionally, academically, and socially. The complimentary Career and Life Management course with units of study in areas of Relationships, Communication, Leadership, Sex Education, and Decision Making, only serves to enhance the potential for profound personal learning and new heights of understanding.

Historically students who have returned from this experience have, to varying degrees, had difficulties *re-entering* into their regular life routines and integrating their new learning. It is this TRANSFER OF LEARNING challenge, with the Class Afloat experience and other similar intensive group experiences, that this conference session will focus on.

The presenter will address the Class Afloat program specifically, and consider some of the qualities of this experience which make the transfer of learning challenging. Class Afloat is intended as a case study, to prompt a common starting point for the presentation of models and concepts related to the transfer process. It is the intent of the presenter to focus information on the Class Afloat program as well as other similar experiences, thus ensuring that the material presented and discussed will be transferable and applicable to other programs with similar needs.

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LINKAGES: ACADEMIC THEORY WITH THE REAL WORLD
OF
YOUTH AND HUMAN SERVICE AGENCY ADMINISTRATION

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A chain is only as strong as the weakest link within the chain. The composition of a chain can vary from paper to plastic to people. No matter the composition, the theory of strength/weakness holds true. In addition to strengthening the chain, each individual link serves a vital role in making that chain a versatile, useful, productive, effective, and sought-after tool.

In some environments, chains are often used to form barriers or parameters within which a program or activity can take place. In other environments, chains can be used to take a program from one point to another. One such environment is the university campus, with chains that link theory to practice, link "gown to town", and link academics to the "real world".

Chains such as this can be found at the University of Northern Iowa's Youth and Human Service Agency Administration Program. Founded on the principles of preparing students for leadership positions in nonprofit youth and human service agencies, the program incorporates a unique blending of chains and linkages within the curricular and co-curricular components.

Rather than thrust the new graduate into career positions where they have to learn by the "school of hard knocks", emphasis is placed on experiential activities within the curricula that link concepts and theories with real life situations in community agencies and organizations. Key links within those chains include undergraduate and graduate students, faculty, professional agency executives and staff members, volunteers, boards of directors, community service projects, research projects, student associations, seminars, institutes, conferences, committee meetings and special events.

To create a strong and viable chain, the need for such a chain must be established and supported by the following critical links in the community:

1. Growing demand for professionals in the youth and human service sector who have skills and experience in volunteer management, financial administration, marketing and fundraising, in addition to program, personnel and risk management.

2. Recognition by the local community agencies of the value of involving students in volunteer management and leadership situations which in turn provide unique and dynamic services and programs for the agency's clientele.

3. Faculty who have a strong commitment to the profession of youth and human services, to the development of professional competencies, to the professional network of agency staff, students, volunteers, and board of directors.

4. A professional development program, including both formal classroom instruction and informal educational experiences, which advocates the value of community service projects that benefit and enhance the community, the agency, and the student.

Once the need has been established, the concept of networking and collaboration takes on significant meaning as the key links work together to create and design a chain of experiential activities that validate the academic theories and offer opportunities to put those theories to test.

The potential outcomes of such a linkage are unlimited....

- significant learning experiences for the student
- enhanced public relations for the agency within the community
- expanded base of volunteers in the community
- keeping current professionals abreast of theories and concepts
- keeping the academic curriculum current and abreast of issues and trends faced by youth and human service agencies
- preparation of a competent professional work force
- exposure of the student to potential career positions and tracts
- exposure of the professional agency director and staff members to a potential volunteer and work force

Chains...they can control, inhibit, tangle, bind, strangle, and literally be the demise of a program. Better yet, they can be an effective and viable tool in linking students in the academic arena with real-life situations in the youth and human service agency area. Linkages that connect, strengthen, and take a program into the future—that's what a chain should do.

LARGE GROUP WEEKEND OUTDOOR EXPERIENCES:
FINDING MEANING - NURTURING GROWTH

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Abstract

This article discusses key components of the author's Wilderness Personal Growth Model. The model is designed to assist practitioners working in a wide variety of educational, social and environmental milieus to attain maximal intra and interpersonal growth through short-term wilderness programmes accommodating a large group of students. While the natural educative value of wilderness cannot be denied, it is theorized that through the use of the Wilderness Personal Growth Model learning outcomes and growth through outdoor programmes can be amplified. The model is conceptualized to enhance potential growth and develop a greater awareness of self, others and the environment during and after short-term wilderness group experiences.

Note: Only a portion of the Wilderness Personal Growth Model will be presented in this article. For further information please contact the author.

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For logistical and financial reasons, the majority of institutions are unable to extend their wilderness experiences beyond three days and two nights, and have to cope with the reality of large groups. With this in mind, many education professionals question the value and cost effectiveness of brief wilderness experiences. The purpose of this article is to introduce key portions of the Wilderness Personal Growth Model (Potter, 1992) (*see Figure 1*). The model is designed to help practitioners attain maximum benefits and growth through the more logistically viable weekend trips while accommodating a large number of participants.

The need for quality short-term wilderness education programmes is great. Miles (1987) points out that conventional schooling focuses primarily on intellectual growth and infrequently touches on the physical aspects of education. Furthermore, modern education seems to pay even less attention to the emotional, social and spiritual aspects of being. Miles and Priest (1990) argue that the development of physical skills, such as learning to paddle a canoe or climb a rock, should be secondary to the primary educational goals of outdoor education. Physical skill acquisition, while important, should be a tool or a medium through which participants may achieve deeper and lasting goals of education through the out-of-doors.

Unfortunately, many outdoor practitioners still focus on skill acquisition in the out-of-doors and either ignore the human skills or assume and hope that they will grow independently. Acknowledging this phenomena, Godfrey (1972) states that "[outdoor] staff should put at least equal energy into developing a facilitative atmosphere for productive interaction between participants as

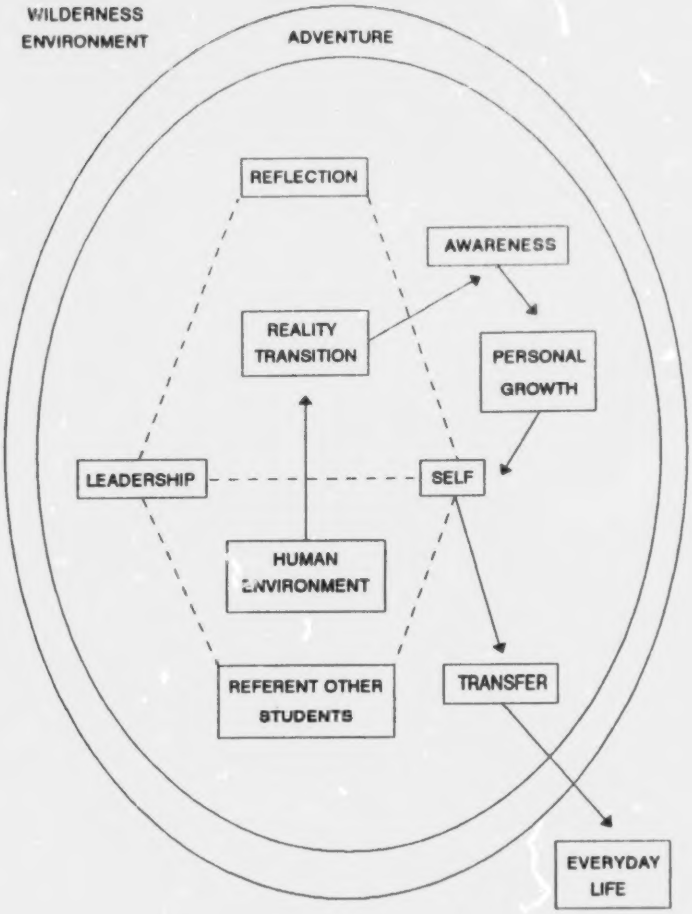
WILDERNESS ENVIRONMENT
ADVENTURE
REFLECTION
AWARENESS
REALITY TRANSITION
PERSONAL GROWTH
LEADERSHIP
SELF
HUMAN ENVIRONMENT
REFERENT OTHER STUDENTS
TRANSFER
EVERYDAY LIFE

Figure 1. Wilderness Personal Growth Model

they do in organizing sessions of rock climbing." Instructors who solely ascribe to the philosophy of psychomotor skill development fail to grasp the opportunity of perhaps the most significant and worthwhile purpose of a wilderness experience - the empowerment of self and the magnification of personal awareness and interpersonal skill development. Intuitively and sensibly led, an outdoor journey has the potential to connect participants to a higher sense of values, meaning and purpose in their lives (Hendee & Brown, 1988). Through specific methodological processes, such as those found in the forthcoming Wilderness Personal Growth Model, much personal growth and development is attainable, although not ideally so, during the more popular short-term excursions accommodating a large group of students.

I believe, as does Bacon (1983), that, "when people and wilderness are brought together, there arises a true potential for a profound and compelling experience. The humans offer consciousness, recognition and worship to the natural world. In response, it [wilderness] displays symbols and provides challenges urging humans toward their highest potential." Practitioners, however, should not fall into the trap of relying on these intrinsically educative qualities of the outdoor environment (Miles, 1987). Such faith tempts potential outdoor educators to abdicate their teaching responsibilities once their students are placed in a wilderness milieu. While the natural educative value of wilderness cannot be denied, the model theorizes that through the use of its methodologies, learning outcomes and growth through outdoor programmes can be amplified. The Wilderness Personal Growth Model, therefore, is designed to assist practitioners, working in a wide variety of educational, social and environmental milieus, to enhance the intra and interpersonal growth of their short-term wilderness group experiences.

Practitioners, however, should not fall into the trap of relying on these intrinsically educative qualities of the outdoor environment (Miles, 1987). Such faith tempts potential outdoor educators to abdicate their teaching responsibilities once their students are placed in a wilderness milieu. While the natural educative value of wilderness cannot be denied, the model theorizes that through the use of its methodologies, learning outcomes and growth through outdoor programmes can be amplified. The Wilderness Personal Growth Model is conceptualized to enhance potential growth, develop a greater awareness of self, others and the environment during and after short-term wilderness group experiences. While it is beyond the scope of this article to fully explain this model, several key portions of it will be presented. The presented portions of the model include reality transition, reflection, self-disclosure, the Mutuality Model (Koziey, 1987), solo, and initiative task activities.

Reality Transition

An underlying element of the model is the successful transition of the students from their known, accepted and comfortable everyday life reality to the foreign reality of wilderness living. A student participating on a recent canoe trip exclaimed that during the experience "everything changed - everything." The physical alteration of living in a wilderness environment as opposed to an urban setting is perhaps the most obvious of these changes. Wilderness is a surrounding where modern conveniences are not available and individuals must rely on resources at hand for their comfort and ultimate survival. Basic human needs such as eating and sleeping as well as coping with the natural elements are all very different from most students' home life. Additionally, they are less able to exercise control over their living environment than in everyday life. Predictability of a wilderness experience is thus reduced by this lack of control. A novelty for the majority of today's students. Faced with more unknowns and less comfort and control than found in their home life, a level of uncertainty is always present (Miles, 1990). It is this unpredictability and loss of convenience and control that form new physical and subsequently emotional and social realities for the students.

In addition to the students' physical reality, their emotional and social realities during weekend wilderness experiences stand in stark contrast to their daily university lives. The stress and anxiety of attaining good grades, competition among peers and the feeling of unimportance in the chaotic web of university life often make up the day to day emotional and social realities for many first year students. Most students on a wilderness journey express gratitude and relief to escape from these stressors pressuring their lives. They appreciate and savour the opportunity to relax, be themselves and reflect upon where they have come and where they were going. Additionally, many students admit surprise at how close they feel to their peers during and after a wilderness experience. They are often astounded that these feelings toward one another, some of which they have never felt towards peers, can be attained in such a short period of time. A student on a recent trip expressed, "The trip was something totally different from what we are used to. Socially, everyone acted differently towards one another. Comfort level between people was accelerated. We were strangers and then overnight we were best friends". In another example, prior to a weekend trip, one student wrote, "I sort of feel I am not quite in place yet." Uncomfortable with the social situation, he had not had the opportunity to become familiar with many peers. However, soon into the trip he found himself thrown into an intense interpersonal social milieu. Through the activities during the weekend a new social reality was transformed into that of intense human collaboration. This new setting actively promoted and encouraged interpersonal interaction. No longer could he stand aside; the new outdoor social reality would not support alienation. A new social standard was set and encouraged: togetherness, openness, trust and respect. The student reflects, "Here you couldn't hide, you had to speak out."

Practitioners taking their students into a wilderness environment must be sensitive to the shift in the students' physical, social and emotional realities. An empathetic leader, aware of these contrasts in realities from everyday life, will be better able to take advantage of the outdoor's dynamic educational potential and effectively guide their students through an exciting growth process.

Reflection

This growth process can be greatly intensified through the encouraged use of reflection. Without the methodological use of reflection leaders allow the mountains to speak for themselves. The majority of these experiences are enjoyable, stimulating and provide a source for new friendships. However, without processing the experiences' transferable meaning through reflection, these wilderness journeys often lack their empowering substantive effects (Stremba, 1989). Stremba emphasizes the importance of processing the experiences before, during and after a personal journey. Thinking about and discussing feelings, relationships and the accomplishments of one's self and the group enriches, deepens and broadens the outdoor experience. It enhances the awareness of the experiences and facilitates its transformation into everyday life. In the Wilderness Personal Growth Model reflection is sought through the encouragement of appropriate self-disclosure, solo, journal writing, group debriefings and sharing circles. Processing the journey with the assistance of metaphor also provides students with the necessary transfer tools to practise their newly acquired skills and insights at home, long after they have left the mystique of the wilderness. For instance, adventure activities frequently reveal an individual's hidden potential, such as the willingness to take risks that may be useful in their daily life. A recent student writes, "I learned a lot about myself that I didn't know". If left unprocessed, valuable characteristics may go unnoticed and subsequently a precious opportunity for growth may be lost. Similarly, the value of reflection can increase one's awareness of other people's needs and identify how caring individuals can help others to meet their deficiencies.

Unfortunately, reflection is often initially difficult for many people. Today's lifestyles seldom encourage us to slow down and invite contemplation. Relaxation in our everyday lives is too often sought through passive entertainment; the television is an excellent example of a convenient passive time filler in addition to acting as a temporary escape from reality. Our reliance on modern technology is shifting our societal focus from a physically active, socially reflective society to one that demands a tremendous amount of external, passive stimulation and convenience. This 'spectator' society is losing its social and communication skills with others as well as with the self. The potency of education through the out-of-doors is its severance from modern conveniences, a distancing from everyday life, a shift in modern values. Dislodged from these powerful distracters students can be presented with an incredible opportunity through reflection to discover more about themselves, others, as well as the rhythms of nature. Unfortunately, without prior exposure to well structured wilderness experiences, many people fall into society's trap for passive entertainment and the consumer values it portrays and, subsequently, fail to grasp the paramount educational opportunity of wilderness. Outdoor educators should not waste this dynamic form of wholistic education. Leaders should inspire students to actively reflect upon their physical, emotional and spiritual journeys and thus derive greater meaning, substance and growth from their experiences.

Self-Disclosure

The encouragement of appropriate self-disclosure during weekend experiences can heighten the reflective process and help to build bridges to other growth processes. Appropriate self-disclosure allows individuals to see through other's masks to a truer identity - their true self. Jouard (1964) metaphorically describes self-disclosure as the "transparent self". Appropriate self-disclosure is a fundamental aspect of sharing circles, where individuals are encouraged to focus on and publicly express their true emotions. These disclosures often include the expression of fears, expectations, highs, lows and appreciation of peers. Sharing circles are often initially difficult and awkward. However, sensitively led they can guide students to empowering revelations of themselves and others and draw peers closer together through mutual trust and respect. A student on a recent trip recounts, "You just started to feel more comfortable once you trusted everybody, especially in the sharing circles. That was a big thing ... It was like talking to somebody sitting beside you that has been your best friend for 20 years.... In the sharing circle everybody is sitting there really listening and you know they really care what you are saying".

Mutuality Model

Another important component of the model is the inclusion of the Mutuality Model (Koziey, 1987). The Mutuality Model is a do-look-learn method of teaching. Conventional teaching has predominantly used the reciprocal learn-look-do methodology, useful in the advancement of physical sciences. However, applied in the human domain it separates and isolates humans from each other. The learn-look-do method assumes that human experiences and learning are understood solely from an external point of view. The goal of this philosophy does not seem to be learning and understanding but of knowledge accumulation (Koziey). Conversely, the Mutuality Model stresses the importance for individuals to recognize that it is their personal responsibility to participate in the creation of their own reality (Koziey). Personal awareness of how one influences their present reality is the key element of this perspective. Personal responsibility and accountability for one's decisions and actions is a real and desirable goal in the process of learning (Powell, 1989). Outdoor education does not want to produce followers, its purpose is to encourage thinking, reflection, awareness and self-responsibility. This process of learning through self-guided discovery was encouraged by Rodgers (1958, as cited by Koziey, 1987). "The only kind of learning which significantly influences behaviour is self-discovery of self-appropriated learning - truth that has been personally appropriated and assimilated in experience." The Mutuality Model's overall goal is to use this philosophy to facilitate individual growth through activities designed to enhance self-knowing. It is the education of oneself to be oneself.

In a safe outdoor environment the key implementation of this model is restraint from interference with students' experiences and the provision for a climate of trust that is necessary for exploration. Unnecessary assistance to students suggests the students' incompetence (Koziey, 1987). It is therefore necessary for the leader to show respect for students and demonstrate confidence in them by encouraging maximum personal freedom. This trust enhances the students' level of self-responsibility and ultimately the growth derived from the experience. For example, the National

Outdoor Leadership School's (NOLS) philosophy is based on learning by doing. Judgement is enhanced by making one's own decisions, assuming responsibility and being aware of the effects those decisions have on oneself, others and on the natural world. The environment, and rarely the leader, provide feedback on basis of decisions made. Errors in judgement often result in an uncomfortable reality accompanied by valuable lessons. These lessons are empowering and important, as they are real, meaningful, not contrived and are learned through experience (Ratz & Easley, 1987). Gibson (1991) coined this phenomenon "reality confrontation", learning what has meaning and consequence for the here and now. The meaning of this learning involves the action and investment in the total self. Learning by doing provides ownership and self-responsibility to students' decisions as well as fostering independence and pride. "It is through exposing learners to those subjective processes which manufacture their reality that the possibility of growth and transformation is enhanced" (Koziey, 1987). A fundamental component of this theory and thus the model, therefore, is for the leader to step back when appropriate and allow nature to guide the students' experience and the students to guide themselves through much of their own learning processes. This methodology enhances the students' ownership and meaning of their experiences and thus the growth attained through the experiences.

Solo

The Wilderness Personal Growth Model also suggests the use of mini-solos of 45 to 60 minutes in duration during weekend experiences. Solo, quiet self-time apart from others, can offer the most powerful form of private reflection. Severed from external constraints, habitual patterns and usual significant others, the immersion into a novel, refreshing environment can provide treasured opportunities for introspection. The larger the group the more important it becomes for the leader to facilitate this solitary reflective process, because in large groups, solitude, reflection and subsequently self-disclosure are often more difficult for participants to attain. For many, the mini-solo experience is an opportunity to slow down and simply notice, perhaps for the first time, the wonders of nature. For others, this time allows one to reflect upon the trip, the environment, oneself and others. Mortlock (1978) refers to the solo as being the most intense adventure experience. For most students it is an extremely novel time of forced solitude within nature's most precious gift - wilderness. For example, a blazing sunset sinking over a mirror lake, a misty waterfall cascading below a pine forest, leaves drifting down from tree-tops above or a moose grazing on a distant slope. These appreciated memories captured during solo opportunities, however brief, are usually etched in the mind long after they have gone and can continue to provide meaningful reflective thoughts of humility, appreciation and wonder.

Initiative Task Activities

An additional element of the model is the use of cooperative and initiative task games. These activities, dispersed throughout the weekend, help to accelerate the interpersonal trust, respect, cooperation and social cohesion often experienced during longer outdoor trips. An important consideration in the implementation of these activities is to gradually increase their physical and/or social level of risk. The debriefing of these activities with sharing circles helps students to derive greater benefits from their experiences. A student participating on a weekend journey discovered that the group activities enhanced his interest and feelings for his peers as well as his need to become accepted by the group. He explains, "After [the] cooperative games I really wanted to be a part of the group. I wanted to find out more about each person, because social acceptance happened. It brought people together more ... The games brought us closer". Activities that centre around the group context, such as games, facilitate group interaction and thus foster interpersonal acceptance and trust.

Conclusion

A reader may conclude that the expectations of the intra and interpersonal growth through the use of the Wilderness Personal Growth Model are excessive, especially considering its use with large groups over a short duration. These expectations of the model are indeed high, but, so is the potential of a skilled and sensitive leader to empower students to grow through a weekend wilderness experience, to say nothing of the magical, empowering properties of wilderness. I can think of no finer way to capture the impact of wilderness and the use of this model than through a student who summarizes his recent weekend experience with 27 peers. He states, "I thought it was great. I loved everything I did in it. It was a million times more than I had expected.... Like, it was a big thing for me, it was probably one of the best experiences that I have had in my whole life." A wilderness experience is indeed a rare gift. It is therefore imperative that its growth potential be realized and the fullest be made of the opportunities, however brief, each visit provides.

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TRAINING COLLEGE OUTDOOR PROGRAM LEADERS

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**This paper has been abbreviated from the original manuscript.
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Introduction

Training college outdoor program leaders is a study in balances. In many cases, these leaders are not paid staff which places them in the category of paraprofessionals. As paraprofessionals, they cannot be expected to have the level of training that a professional outdoor educator such as a NOLS or OB instructor would have. At the same time, these paraprofessional leaders may be required to deal with the same types of problems on the trail. A bee sting or lightning storm along the Appalachian Trail in New Jersey can be just as dangerous as in the middle of the Wind River Range. Finding the balance for what college outdoor program leaders should know and what they can realistically be required to learn is a challenge for all college programs. Each school must evaluate the types of trips it offers, skills level required, and the feasibility of a training program.

Training Priorities

The material that follows is the model developed by the Outdoor Action Program (OA) at Princeton University over the last eleven years. Outdoor Action operates a number of wilderness programs including a 6-day wilderness pre-orientation program for incoming students, as well as day and multi-day trips throughout the academic year. Leadership training priorities for such a program include the following:

- Wilderness Skills
- Safety Management
- First Aid & Emergency Procedures
- Group Dynamics

Outdoor Action Leader Training Program

The OA Leader Training Program is one of three components of the overall OA Program which also includes a frosh wilderness orientation trip and trips during the academic year. The goals of the Leader Training Program are to develop leadership skills and to generate new staff. OA has 80-100 students participate in the Leader Training Program each year. Some complete the program and do not lead any trips and some students do not complete all the training segments. Merely completing the requirements does not automatically allow one to lead trips. Students are evaluated at several points through the training process and given guidance if they need additional skill building. Also, new leaders are generally paired with students who have led before, providing an additional "apprenticeship" for a new leader.

OA requires all prospective leaders, even skilled outdoors persons like OB and NOLS graduates, to complete all aspects of the Leader Training Program. This assures us that all leaders have a certain minimum level of skill and understanding of OA's procedures and practices. It also allows us to evaluate all prospective leaders. We find that the number of requirements helps to select out those who have strong interests in the program. Still, all students who participate in the many aspects of the Leader Training Program feel they benefit and the skills are useful throughout their college years and beyond. This approach differs from that at some schools where potential leaders go through an application and selection process similar to Resident Advisor Programs and then are trained at one time each year.

The Outdoor Action Leader Training Program consists of five different training segments. These are offered several times each semester to allow all students to work the trainings into their University schedule. The five-part training program developed by the Outdoor Action Program is outlined below and the first segment (leader training course) is covered in detail, as an example, in the section that follows.

- Leader Training Course
- Safety Management Seminar
- Wilderness First Aid Course
- CPR
- Group Skills Workshop

Since OA Leaders go through the training program only once (they do have to keep CPR and first aid current), we also try to provide refresher programs during the year. This program is still under development and our work to date is presented below. OA also has an extensive Leader's Manual that serves as an excellent reference for leaders to polish their skills.

OUTDOOR ACTION LEADER TRAINING COURSE GUIDELINES

This section is taken from the Outdoor Action Leader's Manual.

Philosophy

The Leader Training Course is a fundamental part of the OA Program. It serves two purposes; to train new leaders and it stands on its own as a wilderness educational experience. This dual purpose is reflected in the complex nature of leading such a trip. First, there is a strong focus on skill training for the participants so that they will have solid skills for when they lead their own trips. In addition, this may be the first OA trip for participants, so they need to go through an experience similar to what their future participants will go through. Just as on a regular OA trip, it is important to share the leadership responsibility with the participants. As they learn more about how to function in the wilderness environment, more responsibility is shifted to them by the leaders.

Goals

The goal of the Leader Training Course (LTC) is to teach the requisite outdoor and trip planning skills to allow interested persons to lead Outdoor Action trips. Some of the skills are well-defined and easily grasped, such as lighting a stove. Others are much more abstract, involving simultaneous application of principles, equipment, and the confidence born of experience, such as successfully dealing with accidents and injuries. The learning of either type of skill is a matter of two ingredients: instruction and practice. On the LTC, instruction is given in all aspects of trip leadership: background information as well as hard skills. Instruction is given not only by the leader trainers, but also the participants, each of whom will research and teach a class to the whole group. The course is designed as an opportunity to learn and practice the leadership tasks performed on a regular OA 3-season backpacking trip. In order to facilitate learning, a small group is required; the LTC will consist of eight participants and two leaders. The Leader Training Course covers the basic skills necessary to lead 3-season backpacking trips. A Bike Touring Leader Training Course is also offered to teach the skills necessary to lead multi-day bike touring trips (See OA Bike Leaders Manual). The LTC is divided into three sections - Pre-trip, Trip, and Post-trip.

Teaching

An important part of the learning process for participants is learning how to teach. This is an essential skill for them to be effective leaders. The Leader Training Course is constructed so that each participant will be responsible for teaching certain skills to the rest of the group. Skills to be taught will be divided up between those which will be taught pre-trip and those which will be taught during the trip. All pre-trip material will be taught by the Leader Trainers to effectively transmit the information and to model effective teaching styles. The other material will be assigned to participants. After each teaching session (including those done by the Leader Trainers) there will be a group debriefing to give feedback to the person teaching and to reinforce the importance of good teaching. This is a skill which will also be evaluated on the Evaluation Form (see below). During the trip, participants will teach specific aspects of their subject taken from general topic outlines (see below). In some cases, some parts of the topic will be taught by the leader trainers.

Pre-Trip

Groups will meet 5 weeks prior to the trip in order to begin pre-trip planning. Participants are required to attend all group meetings and prepare material for the class they will teach during the trip. Material for the classes will be taken from the *OA Leader's Manual*, the *NOLS Wilderness Guide*, and other sources as needed. The first and last meetings before the trip itself will be run just like a regular OA backpacking trip pre-trip meeting would be run. This is designed to model how the future leaders would run their own trip.

Classes

Each participant will have one class to prepare prior to the trip. An outline of the basic skills the participant will cover must be given to the Leader Trainers before the trip leaves. During the trip each participant will teach his/her class. After any class is presented, the Leader Trainers should round it out with whatever they have learned out on the trail. Then the group should discuss and critique both the content and the presentation. This is not a test, but rather, an opportunity for helpful feedback. Possible areas for review include, clarity, confidence, creativity, and the ability to hold listeners' interest. Route planning for the trip should include setting aside about 2 hours each day for classes.

Schedule of Pre-Trip Sessions

The schedule for the pre-trip sessions is detailed in Chart 1. The schedule for classes and activities during the week is detailed in Chart 2. Participants are assigned their class from the topics in Chart 2.

CHART 1

PRE-TRIP ACTIVITIES

Meeting	Classes	Other Tasks
First	Dressing for the Backcountry	Explain OA priorities/goals and how Leader Training Course will operate. Hand out participant applications, Leader's Manuals, and Personal Equipment List. Sign out NOLS Wilderness Guides. Collect trip payment. Participants will be assigned classes. Schedule remaining meetings and decide on due date for class outlines. Read OA Policies and Leader Training Chapter in Leader's Manual for the next meeting.
Second	Route Planning Teaching a Skills MSR Stove Class Knot Class - round turn with two half hitches	Tour of Equipment Room. Plan route as a group (needs maps & route plan form).
Third	Food & Menu Planning First Aid & Blister Kits Optimus 111 Stove Class Knot Class - Trucker's Hitch	Check food room for stocks. Tarp set up.
Fourth	General Minimal Impact Class Peak 1 Stove Class Knot Class - Bowline	Assemble group equipment.
Day before trip	Backpack Class - sizing, wearing, loading	Group Games. Practice tent set up. Review of equipment and food lists - prepare shopping list and buy items. Repack food. Distribute group equipment. Issue personal equipment. Pack backpacks.

During The Trip

First Day

The first day should be planned such that the group sets up camp after only 1/2 day of hiking. The Leader Trainers will serve as Leaders-of-the-Day (LD's) (see below). They should inform the group that they will lead the first day just like the first day any OA trip should be led. Before starting off, while the group is stretching, trail technique, minimal impact while hiking, and the schedule for water and sit-down breaks should be mentioned. Leaders-of-the-day (LD's) for tomorrow chosen.

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Leaders-of-the-Day (LD's)

LD pairs or trios will lead the middle three days of the trip, with each pair in charge of a day from wake up to bedtime. LD's are responsible for everything as if the trip were a regular backpacking trip. This means that they are there to teach and encourage the other participants to take responsibility for running the trip. They are selected the night before by the Leader Trainers and are told how many classes to schedule the next day, and whether or not there will be a simulation.

CHART 2

DURING THE TRIP		
Day	**Person**	**Classes**
First Day	Leader Trainers	Blister Care, Water Purification, Dynamics of Accidents Model
	Leader Trainers	Trail Technique
	Leader Trainers	Terrain Association
	Leader Trainers	Campsite Selection
	Participant	Minimal Impact in Camp
Day	**Person**	**Classes**
Any Day	Participant	Nutrition
	Participant	Group Games
	Participant	Layering
	Participant	Map reading
	Participant	Compass Use
	Participant	Ten Essentials
	Participant	Hypothermia/Hyperthermia
	Participant	Weather & Lightning Safety
	Leader Trainers	Debriefing
	Leader Trainers	Emergency Procedures
	Leader Trainers	Lost Person Procedures
	Leader Trainers	Knot Practice
	Leader Trainers	Emergency Simulations

Second Day - Fourth Day

LD's are responsible for getting the group moving at whatever time necessary to comply with the planned route. The LD's keep track of pace, rest stops, blister checks, emotional checks, lead and sweep positions, lunch stop, coordinate breaks for teaching, and supervise campsite selection and construction. This is not to say that these two people do all these things, rather, it is their responsibility to make sure that all of these things get done. LD's will trade off leading with map and compass. LD's are responsible for getting the group moving at whatever time necessary to comply with the planned route. It is expected that the trainees will handle all aspects of camp selection and set-up for the rest of the trip. Trainees should watch each other to make sure all things are handled properly. Leaders should perform tasks assigned to them by trainees rather than taking initiative to do things.

Evening Activities

Evening can include a wide variety of activities. The leaders should have the group evaluate the day, how things progressed, what people learned (see Debriefing below). People should critique the teaching presentations to give feedback to the presenters. Leaders need to maintain a relaxed atmosphere so that this stays low key and informative. Also, sharing previous trip experiences can be a useful experience for everyone.

Simulations

Two accident simulations and a lost person simulation will be performed on the trip (the lost person simulation is usually combined with a first aid simulation in a single scenario in which the lost person is found injured). This activity is designed to teach participants some of the technical and emotional leadership skills required in an accident or emergency situation. The first simulation is a walk through class teaching OA Emergency and Lost Person procedures. One of the Leader Trainers will announce that he/she has an injury. The other Leader Trainer will walk the group through what procedures they should follow to treat the victim, establish a camp, and send for assistance. The idea is that a low-pressure walk-through of the Emergency Procedures will imprint them far better on the participants than a confusing, high-pressure affair.

Sometime later in the trip, the second simulation should be run. The participants must be informed of the day and time of the second simulation so that constant expectation doesn't ruin the trip. The simulation should take place at the end of a day's hiking (structure the day so you have enough daylight) just before the group scouts out a campsite. This way, camp can be wholeheartedly set up as part of the simulation and a debrief of the simulation can occur over dinner. One of the LD's should be certified in first aid if possible. If not, one of the Leader Trainers can act solely as a first aider, performing first aid on the "victim" and stating medical requirements, but nothing else.

Before the simulation everyone must understand the rules: the LD's are in charge; everything is happening in real time and in the actual conditions (don't pretend it's raining); one Leader Trainer is injured and/or lost and the other is an invisible observer. Under *no* circumstances should anyone be put in actual risk. This means victims and rescuers should not get dehydrated, wet, hypothermic, etc. The observer ends the simulation at an appropriate point, typically when the party going for help starts down the trail. At that point, the Leader Trainers inspects the gear taken by the group hiking out, the first aid measures performed, the camp setup arrangements, and the group cleans up. The simulation should be debriefed soon afterwards, with each person telling what they did and saw, and what improvements might be made. The group should analyze the incident based on the Dynamics of Accidents Model and make recommendations for how it might have been prevented.

Walkouts

The purpose of a walkout is to give the trainees the experience of what it will be like to be completely in charge of a trip. It is essential, therefore, that the following policies be complied with. Walkouts should only be done on the last day of the trip when there is short mileage back to the van. Walkouts are *not* an automatic part of a Leader Training Trip. All Leader Trainers need to evaluate the strengths and weaknesses of the group and decide if such an exercise is appropriate. If there is bad weather or if there is a person with an illness or injury a walkout should not be done. If the accident potential is increased, Leader Trainers *must* remain with the trip. This is *required* if any of the participants have a known, serious bee sting allergy. If the Leader Trainers decide a walkout is appropriate, they should inform the group on the last night. It is recommended that the Leader Trainers get an early start out of camp the next morning before the participants break camp. A specific rendezvous time at the van the next day should be set up with the participants . If the group is more than 1 hour late, the Leader Trainers should begin basic search procedures. There should be two sets of maps available if a walkout is being considered. Both parties should have basic first aid supplies.

If a walkout is not appropriate, the Leader Trainers can tell the group that they are "ghost" participants (not really present) and will say nothing, and help with nothing unless an emergency arises. Ghosts can carry group gear it if is set aside for them by the participants, but there is no communication to the ghosts at any time.

Debriefing

Some loose form of daily debriefing should be done each night, to check on how the day went, how people are feeling, what they learned, etc. The last night of the trip (or at the end of the last day) both an individual and a group final debriefing should be done. After dinner, Leader Trainers should meet in a removed spot with each participant for 10-15 minutes to talk about what his/her expectations of the trip had been, what he/she got out of the trip, any problems he/she wants to bring up away from the rest of the group, and an assessment of his/her performance (both strengths and weaknesses). Following this, a group final debriefing should be held (see Section 9).

Post-Trip

1. When the group returns all gear should be cleaned and returned to the equipment room. Any damaged gear should be labeled and put on the work table. The ER should be left spotless!

Evaluations

1. Participants will fill out a self-evaluation form to critique themselves on their own performance and what they have learned, as well as the areas in which they feel they need additional work.

2. Both leaders will get together with each participant after the trip and give that person a verbal evaluation on their performance, strengths, and weaknesses.

3. Both leaders will cooperatively submit a written evaluation of each participant with information on overall performance, strengths, weaknesses, and recommendations regarding that person's leader qualifications.

4. Leader Trainers will administer the Post Trip Skills test to all participants. This is designed to make sure that specific skills have been mastered by the participants.

Participants will be classified on their written evaluation with one of the following definitions.

- **Leader-in-training** - Needs additional experience. List specific areas and instruct the person regarding what they need to do.

- **Assistant Leader** - skills are OK, but needs to lead with someone who has led before and has a higher level of skills. This is the usual category for people completing a Leader Training Trip.

- **Co-leader** - skills are high enough that the person can lead with another person with similar skills even if both have not led before.

- **Primary Leader** -hard and soft skills are excellent and this person is capable of leading a trip with someone who has not led before and who may need additional supervision.

Special Populations

INTEGRATION: THE CHALLENGE OF LEADING PEOPLE OF VARYING ABILITIES

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Wilderness Inquiry's mission is "to provide active outdoor education and recreation opportunities that integrate people with and without disabilities to inspire personal growth, develop peer relationships, and enhance awareness of the environment." The physical integration of a group involves overcoming environmental barriers so as to include everyone. Social integration entails bringing people together as a group of peers. Hard skills often come in handy in developing ways to adapt equipment to promote physical integration. Social integration is a matter of using the best balance of soft skills to facilitate peer and group development.

It isn't what you do, it's how you do it.

The defining challenge of both physical and social integration of a group with varying abilities is how to take that group from point A to point B. In other words, it isn't *what* the leader does but *how* she does it. Let's look at an example and for the sake of argument disregard the issue of financial feasibility. The trips at Wilderness Inquiry begin with a van ride to the desired destination. Imagine the different ways that this could be done. Those folks with mobility impairments could ride in the fancy wheelchair lift van and those without could ride in their own cars or in the van that's pulling the trailer. Another option would be for everyone to ride in the van equipped with a wheelchair lift. Of course, a third option would be for everyone to pile into a fifteen passenger van with or without assistance and be on the way.

The first option is clearly segregated, the message being that mobility-impaired people need something special and extra that requires us to travel in separate vehicles. The second option keeps the group together but prevents the members of the group from tackling a physical barrier to the trip. Technology tackles it for them. The third option is neither segregated nor high tech. Everyone gets into the van, sits in a seat and wears a seatbelt. The manner of getting into the van may vary but the end result is the same and requires nothing extra to accomplish it. This example is only referring to a mobility impaired person and it is important to keep in mind that there are many ways in which people's abilities can differ.

The manner in which a leader of a group with mixed abilities carries out his role is the critical tone setter to the social integration of the trip. Participants are often being led into new and unfamiliar territory. Questions of how to behave come up constantly. The group members will take cues from the leader on everything, from how to treat the environment to how to communicate with Bob with cerebral palsy who, at first glance, seems completely incomprehensible.

Fear and other feelings

There are some typical attitudes towards people with disabilities. The underlying emotion fueling these attitudes is fear, the fear of becoming like that person. Sometimes people feel threatened by a person with a disability and this comes across as anger and disdain. This is more often the case when the disabled individual is, or at least is believed to be, cognitively impaired. Leaders aren't immune to this type of reaction, much as they would like to believe they are.

Obviously, frustration and avoidance are not effective leadership tools. Ignoring those feelings, if they emerge, doesn't work either. Talking about it with other leaders is important, and being willing to see that side of oneself is critical. Generally speaking, people with this sort of reaction to persons with disabilities do not sign on for a trip of this of nature, but occasionally these feelings do arise. The leader must deal with this dynamic directly and with finesse in order to facilitate both individual's growing beyond this negative pattern.

The Super Helper: *Please*, let me help you!

A second prevalent attitude toward a person with a disability is to be a "super helper" because this poor person who is a wonderful, saintly individual has been "stricken" with a dreadful "handicap" and the super helper can try in his own meager way to make up for that. Well, it may make the super helper feel better to be the arms, legs and brains for an individual he perceives as helpless, but that person probably has arms, legs and most certainly brains of her own and does not see herself as helpless, nor does she like to be treated as such.

The human desire for independence is strong. Jumping in to help Judy pick up her toiletries when she's quite capable of doing it herself and hasn't asked for help, can be an affront to her independence. In this case, who is actually helping whom? Sometimes this attitude can emerge in gender stereotypical ways: A man may become the macho he-man who can piggyback Janet across a portage unassisted when actually she could walk it herself with some assistance. Or a woman may serve and feed every soul she can find who can't get around as easily or who may get a little confused by the way to put together a sandwich. Once everyone's ready to hit the trail again, super mom has yet to eat! Of course, these different manifestations appear in both men and women but there do seem to be tendencies influenced by gender socialization and other factors.

Peer Relationships: You scratch my back, I'll scratch yours.

The third attitude is a peer relationship. This requires the conviction that one isn't less human than I because of a disability, however, one isn't better than I, or closer to sainthood, either. We may be different, but we're the same in far more ways than we're different. This is the attitude Wilderness Inquiry strives for and believes is most suited to establishing a sense of social integration. However, it is one thing to profess that one believes in social integration and peer relationships regardless of difference. It is an entirely different thing to act in harmony with this belief, especially in times of stress or if a particular difference or disability holds significant emotional charge for the individual.

From Patronizer to Peer

These three attitudes are seen in participants of different levels of ability. In order to move a person from patronizer to peer smoothly and productively it is crucial to understand on a personal level the motivations for being patronizing. That requires the willingness to recognize one's own ability to be patronizing. In order to reign in the macho person who is eager to hoist every quadriplegic in sight, the leader needs to face her own macho demon that is common in wilderness travelers.

It is fun to conquer physical barriers in the outdoors, but if it is done at someone else's expense, succeeding at a challenge by using the person as the challenge rather than enabling them to overcome their own barrier, it isn't respectful. Enabling the individual to overcome their own barrier may be slower and it may look clumsy but it is critical and reminds us who's challenge it is after all. Leaders have to catch themselves at the urge to do something for someone else simply because they can do it easily. A leader must learn to create new ways to accomplish the task before he can effectively guide and redirect the macho participant to reframe the challenge and give it back to the person to whom it belongs.

To encourage the super helper to help themselves, the leader must first recognize the roots of being a super helper that probably got them into this field in the first place. There are rewards in self-sacrifice. The catch is that there are costs to the helper and to the helpee. Receiving constant assistance prevents an individual from developing their own self-confidence and autonomy. Likewise, if a person needs to be needed they become dependent on their companion's helplessness. Wilderness Inquiry's underlying belief is that a reciprocal relationship in which the different abilities of individuals are resourcefully and creatively fit together so as to form a complementary whole is the healthiest and most rewarding one.

The Leader's Role

As a wilderness leader, the balance of leader and peer is a delicate one. The critical factor to remember is that the leader is a leader of the whole group equally, no more so to the individuals who appear to have greater needs than to those who seem in all ways able. Thus, the leader has the tricky but rewarding task of treating each participant with respect and warmth while also establishing a role as guide in the wilderness and in the process of social integration. At the same time, the leader must instill in the participants a sense of confidence in the leader's competence in both of these areas. This can be a big job and not one that will come easily in all aspects the first time around. There are some subtle issues to keep in mind.

Tricks of the Trade

There are many tricks of the trade when promoting social integration. It is beyond the scope of this paper to go into specific detail. However, there are some general guidelines.

- **Ask questions!** Ignorance is not bliss in the wilderness, nor when one is dealing with disabilities. Therefore, ask, *ask*, ***ask***! No matter how much material a leader may read on cerebral palsy, nothing can better inform her on how C.P. affects Eric than Eric himself. Disabilities are as unique as people are. For the most part, people are open and willing to talk about their level of ability. This can be a far more delicate issue in the case of cognitive disabilities. It requires sensitivity and finesse to discuss, but often the uneasiness comes from the non-disabled person, not the one with the cognitive disability. The most influential factor is how genuinely comfortable the leader feels asking the questions.

- **Break down and delineate tasks.** Expanding one's view of important tasks to be done creates a number of new possibilities. Perhaps Mike can't do much physical group work but his efforts to pick out a daily reading and share it with the group are unique moments of inspiration. Leif has difficulty joining in socially with the group but happens to have a fascination with the weather. Having him give occasional weather reports adds to the group's understanding of the environment and their appreciation of him. Many jobs can be broken down into different tasks. Someone in a wheelchair may not be able to set up an entire tent but they can assemble the poles and distribute the stakes.

- **Use your sense of humor**. Almost always, using humor in an inclusive way is positive and effective. Being able to bring others in through well-timed and friendly teasing and joking breaks the ice and lets everyone know it is okay to be playful. In the face of a serious and sometimes tragic reality, humor is one of the best tools.
- **Expect the unexpected!** "Hidden disabilities" rear their ugly heads on all trips in all programs. There will always be those folks who don't mention that they just threw their back out last week until they're lying underneath a canoe on a portage trail writhing in pain. Just because an individual doesn't need to check a specific ailment or disability off on a form doesn't mean it won't take some skill to incorporate them into the group.

All people have deficits, be it shyness, insensitivity, the tendency to disregard their own needs, the need to be first, or the need to be needed. But people's strengths tend to make up for their weaknesses. The puzzle is how to bring deficits and strengths together in a group to create a working entity that moves safely and enjoyably through the beauty of the wilderness while leaving as little trace as possible.

INTEGRATION ON A TREK IN THE HIMALAYAN MOUNTAINS 'A LEADERS PERSPECTIVE'

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The village asleep, the moon full, I sat alone in awe of the snow capped peaks of the Annapurna range stretched out before me. At 3600 feet our group of 19 had reached the village of Gandrung, the halfway point on our eight day trek.

The twelve Canadians, two Americans and five Nepalese were participants on this first Community Travels program, co-sponsored by HeartWood Intstitute (formerly The Association for Health, Learning and Leisure) and the Ontario March of Dimes (OMD).

There were many unique twists to this program, not the least of which was the wide ranging abilities of the participants. Of the 10 participants and four leaders, four participants have a physical disability: Chuck, age 62, a retired school teacher, contracted polio and now uses arm crutches, wheelchair and leg braces to get around; Mary, age 63 has had cerebal palsy since birth leaving her unsteady on her feet and unable to communicate verbally; Tracy, age 23, is a congenital quad amputee and makes her way around on her protected stumps; Gary, age 31, has poor vision in one eye and drop foot affecting his balance and coordination (both resulting from a head injury). Though I hesitate to point out these four-participants separate from the rest of the group , I do so here because much of our learning revolved around their inclusion.

The five Nepali participants were four 16 and 17 year olds students and one teacher from the Gandaki boarding school. Gandaki school is Nepal's only "development school", funded by the Nepalese Goverment and international aid. These bright and spirited youth added to the trip in many positive ways. We further enjoyed the company and competence of nine Nepali porters, necessary for suppplementing the mobility of persons with disabilities in our group.

The leadership team included Cathy Smart, Camping coordinator with OMD, Maureen and Marc Langlois directors and programmers with HeartWood, and myself a freelance educator with previous experience teaching in Nova Scotia and Nepal. Three of us had previous experience in Nepal, all were skilled outdoor leaders and have background working with persons with disabilities.

From this leader's perspective, the program offered a refreshing challenge to accepted leadership practices. The uniqueness of the undertaking presented the leaders with new choices, problems and solutions.

Then there were fears expressed that the addition of the students from Nepal would increase the size of the group to an unmanageable size and cost money we could not afford to spend. Anticipating a valuable cultural connection we agreed to including three students. As we were to discover with so many things in Nepal, there was a need for alternate plans, flexibility and good humour. Our ***three*** students ended up being four, and one teacher! Without question however, ***each*** of these fine people added in a very special way to the trek. No one would have wanted less than we had.

A unique component of this trip was the conscious effort being made towards cultural and environmental sensitivity. With the former, the students were a valuable resource in helping us to personally relate with the villagers, understand customs, and constantly see ourselves through a Nepali's eyes. We also made every effort to include the trip porters as part of the group; ranging from making decisions on the trail together to sharing in an off-key round of a popular Nepalese or Canadian folk song. Porters in Nepal are often exploited by the western tourist, both directly and indirectly, sometimes with unreasonably heavy loads of western luxuries carried into the mountains. With the conscious effort to respect our host country, it's people and culture, we enjoyed richer relations and travel experiences.

In light of the advanced state of Nepal's environmental degredation along the most popular trekking routes we had to think long and hard before supporting our eventual expedition. Though not the whole answer, our group did agree to some environmental restrictions for our travel in the mountains. We ordered identical or similar meals at the same time to minimize cooking fires, refrained from consuming bottled drinks, learned to appreciate dirty bodies, picked up litter on the trail and educated ourselves on conservation efforts taking place in the area. There is also a plan to set aside a portion of revenues from future trips to a development project in our host country.

HeartWood Intstitute will continue to offer the Community Travels program with a focus on cultural awareness, education, environmental sensitivity, low impact tourism and 'community' travel.

Experiential Learning and Therapy

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Experiential Therapy is a vehicle for patients to address individual treatment goals. Experiential Therapy at Bowling Green Adolescent Center is based on a model of experiential learning. This model, described here, supports our conviction that the therapeutic process of addictions treatment is accelerated and enhanced by providing the patients with experiential, rather than traditional didactic styles of interventions as the primary vehicle for treatment. This is not to say that didactic styles of interventions are not utilized at Bowling Green. Group therapy, as well as individual and family therapies, are essential to the provision of a complete treatment process. Also essential are lectures on a variety of topics germane to recovery. AA meetings and study of the 12 Steps occur frequently and on a regular basis in our program. Experiential therapy provides patients with opportunities to experience firsthand, and then process, their physical, cognitive, emotional and social styles; and opportunities to experience, practice and process new, healthier styles that are conducive to recovery. We begin each day at Bowling Green (after a community meeting to address community issues and establish a focus for the day) with an experience, then the rest of the day processing the issues raised, and applying the lessons learned; all in preparation and practice for when the child pursues recovery in less structured environments.

The experiential learning model posits that optimal learning can take place when individuals participate in relevant experiences, make observations about behaviors that occurred during the activities, make generalizations about the behaviors, and have opportunities to apply and practice insights and skills gained through participation in the activities.

Experiences

Experiences are the cornerstone of experiential therapy.

Characteristics of activities utilized for this purpose are as follows:

1. PURPOSEFUL: Facilitate the expression of individual treatment goals, the community goal established daily in the community meeting, and the goal of Bowling Green Adolescent Center as a treatment facility.
2. PRO-ACTIVE: Typically require gross motor movement and always hands-on participation.
3. PRO-SOCIAL: Group-oriented, demand interpersonal and inter/intragroup interactions.
4. SEQUENCED: Meet the presenting needs of the patients and allow for the accommodation and expression of progress.

Observations

Integral to facilitating learning based on experience is processing the experiences. Following each activity, patients are prompted to make observations about behaviors that occurred during the activity. These phases of the processing answers the question, What? What specific behaviors occurred during the activity? It is important that the patients identify specific behaviors. For example, the patients may make the observation that the group communicated well. What specific behaviors made it effective communication? Did only one person talk at a time? Were ideas shared? Were solutions discussed as a group?

Generalizations

This component of the experiential learning cycle continues the processing of the experience. This part of the processing answers the question, "So what?" What are the consequences of the specific behaviors identified during the Observation phase of the processing? For example, and staying with the cited observation that the group communicated well because only one person talked at a time, the patients may generalize that when only one person talks at a time, group tasks can be solved successfully. Also explored under this umbrella is how the conclusions drawn during the observation portion of the cycle generalize or relate to recovery. It is here where the patients begin, on a cognitive level, the transfer of learning that is so aptly facilitated through experiential learning. The patients have experienced and identified individual and group behaviors that are constructive and destructive, and now relate those experiences and behaviors to recovery. In the cited example, the patients may conclude that in order to be successful in recovery, it is important to communicate with others to be successful in the task of recovery. Also, it is important to allow each other to talk without being interrupted. AA meetings are an arena where one can talk without being interrupted, and hence are an environment that can contribute to successful recovery.

Applications

This phase of the processing answers the question, "Now what?" At the end of each Adventure group, the patients are encouraged to take what they experienced and learned during Adventure and apply it to their therapies, interactions, and experiences during the rest of the day. Patients are encouraged to practice the skills they experienced or observed as constructive. In the case of the identified example, the patients would be encouraged to allow each other to speak without being interrupted throughout the day. The message is also that each patient deserves to be able to speak without being interrupted and is encouraged to assert himself/herself to make sure this occurs.

Full Value Contracts

As previously mentioned, the cycle of experiential therapy is fueled by individual and group goals. Each morning in the Community Meeting, after the patients establish a group goal for the day, they establish a contract for the day. The contract is designed to help the patients value themselves and other members of the community. This contract identifies one specific, measurable behavior that the patients agree to employ for the day. This behavior is established to provide a structure to ensure an environment in which individual and group goals can be addressed. If at any time during the day the contract is not being fulfilled, the action stops and the behavior that is not satisfying the contract is addressed. The action continues only after the unacceptable behavior ceases. An example of a community contract that supports the group goal of supporting one another might be "no devaluing". In this case, if any patient feels devalued by a member of the community, it is his/her responsibility to make it known that he/she experienced being devalued. This helps the patients value themselves, practice assertiveness, and experience the treatment community as a safe place to pursue their treatment goals. Another important value of establishing and fulfilling contracts on a daily basis is that when patients leave treatment they and their parents/guardians sign a behavioral contract that the child is obligated to fulfill. By practicing the demands of and experiencing the benefits of a sound contract on a daily basis, the patients are accustomed to and have experience in fulfilling contracts. This is a necessary skill if youth are to be successful in recovery when they leave the structure of inpatient treatment.

Challenge By Choice

Challenge by Choice means that if a patient perceives an activity as physically risky (i.e., trust falls or the high ropes course), he/she may choose not to participate in the activity. A patient is never coerced in any fashion to participate in any "risky" activities, nor are there any negative consequences levied if one chooses not to actively participate in these activities. At Bowling Green, we employ a strict policy of Challenge By Choice to ensure the safety of all patients. We believe that valuable learning can occur by passive participation; observing others' behaviors and reactions during activities. Challenge By Choice during Experiential Therapy groups reinforces that recovery is a challenge individuals must ultimately choose to engage in if they are going to maintain a drug and alcohol-free lifestyle.

The High Ropes Course

The high ropes course is treated as any other experience in the Experiential Therapy program at Bowling Green. Each week, one of the therapists and his/her therapy group goes to the ropes course for the day. Also in attendance are Bowling Green staff that have been professionally trained in ropes course instruction and are intimately involved in the treatment program at Bowling Green. Once a month we have an outing to the ropes course for the patients that have earned high levels in the level system at Bowling Green. During the drive to the ropes course, a community meeting is led by a patient, individual goals are established, and a group goal and contract are established for the day. At the end of the day, on the ride home from the course, each patient evaluates whether they accomplished their goal, makes observations about what they specifically experienced during the day, and shares with the group how these experiences relate to their recovery. Each patient processes their experience by addressing the what? so what? now what? questions. Challenge By Choice, as described above, is strictly enforced. As such, patients are obligated to attend the ropes course outing with their therapy group but not obligated to climb or access the elements. The high ropes course, rich in experience and metaphor, has proven to be a very enjoyable, rewarding and helpful intervention for the patients.

Personalized Interventions

Experiential therapy is incorporated into each patient's treatment plan. Because of the nature of the activities utilized in experiential therapy, individual learning styles and individual specific needs can be accommodated in the activities. Patients have specific treatment goals they consciously work on during experiential therapy groups. Progress notes, describing the patient's behavior and progress during experiential therapy groups, are documented after each patient's attendance to a ropes course outing. A summary of progress in experiential therapy during a patient's course of treatment is noted in the patient's discharge summary. The process of experiential learning becomes experiential therapy when the activities the patients engage in are planned and implemented as vehicles for patients to address individual treatment goals.

USING ACTIVITIES IN THERAPY

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Abstract

The use of adventure activities in couples and family therapy is a relatively new approach that provides therapists with a wide range of interventions for a variety of purposes. Effective use of these activities requires thoughtful conceptualization and planning. If activities are to be recognized by others as useful techniques, then a starting place is for interested therapists to discuss models for devising and implementing adventure activity interventions and to explore the relationship between activity and specific therapeutic goals.

Introduction

The purpose of this presentation is to explore the use of experiential education activities with clients in traditional therapeutic settings. The author's basic assumption is that activities shown to be effective in the outdoors can be used as interventions with couples and families in the therapy room. Since effective therapy is experiential by nature - that is, something new and different must happen in clients for growth to occur - then activities that heighten and clarify experience can expand a therapist's range of therapeutic techniques. This presentation represents "work in progress" and introduces related topics for discussion and exploration, rather than purporting to show an explicit integration of activity and therapy. Topics discussed will include background information, therapy as experience, approaches to therapy that use activity, a continuum of actions/activity in therapy, categories of therapeutic intent, purposes of activity in therapy, possible models for using activities, and examples of activities in work with specific clients.

Background

The ideas essential to the current theme evolved from Outward Bound philosophy, were adapted to adventure based counseling by Project Adventure, and are expressed in hundreds of programs developed to provide growth and therapeutic opportunities to a wide variety of populations.
Bacon (1987) sees the evolution of the Outward Bound curriculum in three generations. The model for the first generation was the "Mountains Speak for Themselves" wherein the change and growth in the participants came from the overall experience and not from the leaders' training as counselors or group process facilitators. Debriefing/processing was not emphasized and insight into one's behavior was the participant's responsibility. The second generation model, Outward Bound Plus, emphasized the processing of experience and the belief that reflecting on experience ensured the transfer of learning to the participants' lives at school, work and home. In the third generation, the Metaphoric Model, the instructor's role was to consciously frame course activities to match actual group issues or needs. A particular group challenge was devised and presented by the instructor as an experiential metaphor for what the group needed to learn.

The relevance of Bacon's ideas for the current topic is that the outdoor leader had to impart understandings and techniques from counseling and learn to apply them in the field. Not only was it necessary to facilitate group process through discussion and reflection, but it was critical that specific activities were devised and experienced as metaphors for the lived issues of course participants. Change and learning were achieved directly through activity. Bacon (1983) believes that the Outward Bound process, based on the Metaphoric Model, "offers one of the most flexible and multifaceted paradigms existent in education and mental health" and that, "It has the ability to involve every aspect of the participant, to be truly holistic, to cut quickly to the heart of problems. . . ." If he is correct, is it possible to take the spirit or essence of the Outward Bound process and offer it in settings other than wilderness and with more explicitly therapeutic intentions?

Project Adventure has done just that. Schoel, Prouty and Radcliffe (1988) applied Outward Bound principles to urban settings and developed their adventure based counseling (ABC) model for working with groups and individuals. Ropes course, expeditions and service are its primary media. Goals such as trust, cooperation, team building, and increasing self-esteem are central to this approach. Although the ABC model emphasizes the debriefing/processing focus of Bacon's Outward Bound Plus model rather than metaphor, "therapy" and "counseling" are clearly important goals and leader's are encouraged to frame and reframe activities to address the needs of the group. Other work that is intimately related to Project Adventure and the concept of adventure based counseling is that of Karl Rohnke (1977, 1984). If the primary medium for group challenge and growth is activity (initiatives, trust building, de-inhibitors, problem solving, etc.), then the source of much of the activities used in ABC is Rohnke. Indeed, a primary strategy of many outdoor leaders is to develop a large enough "bag of tricks" to be able to intervene with the right activity for the group at the moment. The art of this strategy lies in not only choosing the right activity, but in devising and framing the activity with an appropriate experiential metaphor.

Both of these models, Outward Bound and Project Adventure, have been modified by numerous other organizations and applied to therapeutic issues such as abuse, drug and alcohol treatment, anger management, and eating disorders, among others. Specific treatment approaches based on these models are used in many hospitals, residential psychiatric settings, and camp environments (AEE, 1988).

"*Experiential*" Therapy

There are also at least two broad approaches to therapy. Traditional talking therapy, such as classic psychoanalysis, emphasizes the patient talking about his experience with the therapist asking questions and interpreting. The goal is the patient's understanding of his/her problematic behavior and making appropriate changes. In more experiential therapies, such as psychodrama or adventure therapy, a scenario or situation is set up and the clients move through it experiencing whatever thoughts, feelings, physical states and interpersonal dynamics are elicited.

Both are effective ways to do therapy - and all the other therapies in between this arbitrary range that I just described. My bias is, however, that the experience of the client is the key and that the most effective change occurs when the client is most fully engaged in her experience. Milton Erickson (1948), speaking about hypnotherapy, makes this point:

> Psychotherapy serves "to provide a special psychological state in which patients can reassociate and reorganize their inner psychological complexities and utilize their own capacities in a manner in accord with their own experiential life. It serves to permit them to learn more about themselves and to express themselves more adequately.... therapy results

> from an inner resynthesis of the patient's behavior achieved by the patient himself.... psychotherapy is a learning process for the patient, a procedure of reeducation. Effective results....derive only from the patient's activities.....How to guide and to judge constitute the therapist's problem, while the patient's task is that of learning through his own efforts to understand his experiential life in a new way. Such reeducation is, of course, necessarily in terms of the patient's life experiences, his understandings, memories, attitudes, and ideas...."

Other Approaches Using Activity

Several therapies use some elements of activity. Psychodrama and family sculpting require groups to create a scenario and move, think, and feel together. Sand tray, art therapy, play therapy, and dance and movement therapy get clients out of their chairs and/or focused on activity other than one-to-one verbal interaction with the therapist. Role plays are common as is the "two chair" work introduced by Perls. Many therapists assign "homework" activities to be accomplished outside of therapy. Milton Erickson used activities in and out of the therapy room, sometimes orchestrating elaborate experiences, so that clients could be challenged to change. Therapies that focus on the role of the body, such as bioenergetics, often require that clients move and fully experience their symptoms. Some therapists employ ritual or ceremonies at critical junctures in the therapy process. Some family therapists ask clients to change seats with one another, to address specific family members in a certain way, or to carry out other actions to emphasize or modify chronic patterns of interaction.

It is helpful in reviewing the use of activity in therapy to envision a continuum from minimum to maximum and simple to complex experiences. (A relative lack of "activity" as it is defined here is exemplified in classical psychoanalysis.) Minimal and simple references to activity in therapy would entail a therapist pointing to certain actions to highlight them or directing changes in recurring patterns of interaction, such as: "Say that again, but this time say it to _____", "Will you two change places", "Do that again (indicating the gesture)", "Get up and show us what you mean" or "Every time your daughter does that, get up, go over to her and give her a hug".

Moderate and more involved activity is included in many of the creative therapeutic modalities such as play and art therapy mentioned above. The most active and complex examples of activity in therapy (in addition to therapies like psychodrama) would include the application of outdoor initiative and adventure activities to the therapy process (Gillis, 1989; Gass, 1991).

Four Categories of Therapeutic Intent

Since the use of adventure activities is a relatively new approach to doing therapy, it is important to see conceptually how they might fit in a broader scheme of activity and of therapy. Gillis, Gass, Bandoroff, Rudolph, Clapp and Nadler (1991) discussed the results of their survey of family adventure programs nationwide. They suggested that there are four therapeutic intents that cover the range of programs.

> *Recreation*
> "One shot" family adventure program; a "family day" or "family hour"; goal is to leave the experience with a good feeling; least clinical of the four.

Enrichment
Structured sessions over a number of days with the goal of addressing common relationship or family issues, e.g., trust, communication, or problem solving; teaches skills.

Adjunctive Therapy
One to four day adventure experiences in conjunction with more traditional treatment; goal is to address family systems issues, not to correct them, but unbalance them so they can be addressed in the primary therapy.

Primary Therapy
Adventure activity as the primary change agent; one-to-one family to therapist ratio; can be in traditional office setting or outdoors such as a ropes course.

The use of activities presented in this paper falls in the latter category, primary therapy. The intent is that the therapist would have a well developed theoretical approach to doing therapy and that he/she would adapt adventure activities as specific interventions in working with couples and families. It is not intended that adventure activities would be the sole means of therapy.

Purposes of Activity in Therapy

Activities could be used for several purposes: 1) to assess clients' behaviors as a system; 2) as ice breakers, stress relievers, or de-inhibitors; 3) to identify patterns of interaction; 4) to create shifts in recurring dynamics; 5) to teach play and to promote laughter; 6) to highlight the progress clients have made; and (7) to facilitate the termination process.

Possible Models

A model for integrating activity into therapy is a helpful tool for thinking about and planning activity interventions. There are a few possibilities suggested in the literature. Gillis (1989) described several steps in working therapeutically with a staff or work group:

1) choose an issue that is common to all members of the group;
2) design an activity that metaphorically allows the members to experience significant aspects of this issue;
3) frame and lead the activity with the group; and
4) discuss the similarity of their behaviors in the activity and their behaviors as a group on a daily basis.

Gass (1991) suggested a seven step model for developing metaphoric activity in therapy:

1) State and rank the specific and focused goals of the therapeutic intervention based on the needs of the client;
2) Select an adventure experience that possesses a strong metaphoric relationship to the goals of therapy;
3) Show how the experience will have a different successful resolution from the corresponding real life experience;
4) Adapt the framework of the adventure experience so that it becomes even more metaphoric and the participant can develop associations to the concepts and complexity

of the experience;

5) Double check to make sure that the structured metaphor is compelling enough to hold the individual's attention without being too overwhelming;
6) Conduct the adventure experience, making adjustments to highlight isomorphic connections (e.g., appropriate reframing);
7) Use debriefing techniques following the experience to reinforce positive behavior changes, reframe potential negative interpretations of the experience, and focus on the integration of functional change into the client's lifestyle.

I am working on a similar five part model that demonstrates the use activities in traditional therapy.

1) Identify recurring patterns that are problematic, whether they are unconscious collusions or have been recognized intellectually but have eluded change;
2) Identify a metaphor that expresses the pattern, based on client language and behaviors;
3) Identify an activity (game, initiative, challenge, or problem) that enacts the metaphor;
4) Introduce and conduct the activity;
5) Debrief the activity to ensure that change and learning are recognized and emphasized.

Although similar, the three models emphasize different points and Gass' is the most detailed. One purpose of this presentation is to play with these ideas in the session to see if additional points can be generated, clarified, or synthesized to push the development of a model(s) further. It may be that one model can be developed that will serve groups, families and couples equally well; it may be that there are important differences among types of clients that would call for adjustments in the therapist's thinking.

It may be that a therapist would use a model beginning at some point other than step one. He or she might see the interaction pattern or metaphor in an activity first, apart from thoughts of any particular client(s). That activity could be plugged into a therapy session "pre-packaged" and no stepwise progress through a model would be necessary (although the model cold be used to refine thinking). The activity could also be presented generically, without metaphoric "dressing". So, a model is a tool and can be used flexibly.

What seems to be important to Gass and Gillis, however, is that therapists using adventure activities begin to think in a structured, critical and perhaps consensual way about their interventions. If adventure activities are to be treated seriously by the mental health community, it is important that approaches and techniques are communicated, clarified and tested among interested therapists.

Examples of Activities with Clients

My first exposure to adventure activity in therapy was from Gass and his example of a father and son in family therapy. The pattern of interaction between the two (no cause and effect implied) was that the father would distance himself emotionally from his son through his involvement with his work. To pull the father closer, the son would act out, usually involving drugs and alcohol. The emotional closeness that occurred as the father attended to the son was soon followed by distancing by the father. Gass used a two person trust fall to metaphorically enact this dynamic, highlight the issues involved, and to encourage new behaviors.

This example was the beginning of my thinking about bringing ropes course and other adventure activities into the therapy room. Since then I have thought about several examples, sometimes starting with an activity and asking how it might be used in therapy, and sometimes starting with an issue presented by clients and trying to come up with an activity that would address that issue. It appears that both are effective ways to work.

For example, one couple came to therapy because the woman felt "disconnected emotionally", she wanted more "contact" with her spouse, and the sense that "he was there for her". What are the options for working with this situation (assuming these issues become the goals of therapy)?

Another example. A husband experiences his wife's demands for intimacy as smothering. She experiences his distancing as rejection and abandonment. Assume that as each begins to see that what the other needs is not about him/her and that it is about the early emotional debts of the other, then they can start to listen without getting defensive and feeling blamed. In this unfolding situation what might be appropriate activities to facilitate therapy?

A family therapy example. The father is a workaholic and distancing; the mother is rescuing and emotionally overinvolved. The oldest son has followed in his father's footsteps and the younger son is psychotic. What activities might work with aspects of this situation?

A family of four is in their second session and the interaction is focused on the son. Mom, dad, and older sister are each pointing out different issues where the son is not performing adequately, is lying, etc. The son attempts to defend himself against from each accusation. What activities might enact this dynamic or otherwise address it? (Smaug's jewels or Quail shooter's delight are possibilities).

We could also start with activity, rather than clients' issues, and come up with equally valid activities to use in therapy. For example, what have you seen in therapy that could be addressed with a two or three person trust fall? What about "Everybody up", "Balloon frantic", "Blindfold square", "Warp speed", or "Willow in the wind"?

As mentioned earlier, adventure activities could serve different purposes. A three person trust fall (mom, dad and child, for example) could be used to assess dynamics, relationship qualities, etc. (Which direction does the child choose to fall first? Does she fall differently to each parent? How does each parent catch the child? What sort of fall does each parent expect? How safe does the child feel?)

The same activity could be dressed metaphorically to enact a particular issue that had not been fully "experienced" by the family. The activity could be used to seek a different solution to a recurring pattern or to simply experience "trust", "letting go", "being needed" or "taking responsibility".

Summary

There appear to be endless uses of adventure activity in therapy. The limiting factors at this point are awareness and creativity. The purpose of this session was to present some of my thinking on the topic and to elicit discussion, questioning and new thinking. The opportunities for innovation are very rich because the problems we are asked to respond to are complex, the perspectives available to understand psychological difficulties are diverse, and the activities we have to choose from are numerous and expanding. It is challenging and exciting to work and play with these possibilities.

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EFFECTIVE ANGER MANAGEMENT PROGRAM

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Out of a growing need to address anger management in effective ways at Highland Hospital, I have developed an anger management program. This program uses a combination of catharsis, cognitive restructuring, and assertiveness training to facilitate anger management with not only patients, but also staff members as well.

The resource I have found to be most helpful with the understanding and application of catharsis, is a community-based organization (now international in scope) called re-evaluation counseling (R/C). Thirty years ago, Harvey Jackins developed an empirically based theory that led to teaching lay people how to use peer counseling to vent or discharge distressed feelings resulting in a re-evaluation process of the problem at hand (Jackins, n.d.). I have found that this peer counseling model is very effective among staff to help structure constructive ways to vent the everyday anger that gets in the way of their ability to be present and attentive to clients. I highly recommend hospital staff to take advantage of the literature and community classes available for their own personal growth.

Criteria

I began the anger management program for patients two years ago on a one-to-one basis and have since expanded it to group work as well. The criteria I use for screening patients include: (l) motivation: a patient must identify anger management as a goal of treatment; (2) Contract: a patient must be able to sign a contract saying that no one will accidentally or on purpose be physically hurt (Putnam, 1989); (3) therapeutic relationship: the patient and therapist must have enough rapport built that the therapist feels confident that the patient's signed contract is valid; (4) Understanding: the patient must be able to understand the basic theory and process (outlined below) which is based on the patient taking responsibility to ultimately use his or her anger to problem solve and change their attitudes and/or behavior through a process of awareness and abreaction.

Theory and Process

I begin the anger management program by explaining to a patient that I believe he or she is, by nature, good, intelligent, and spirited. It has been helpful to conceptualize for a patient that there is a difference between thinking and feeling. I explain that feelings are an important *part* of who a person is. It is often the case that patients have not had the opportunity to express their feelings in an environment where they are listened to without judgement by significant others. In my experience, this is especially true of women with regard to anger.

Though I work with men within a group setting, I advocate a same sex therapist working one-to-one with patients. This is primarily to ensure safety. I explain that the role of feelings are simply to be felt and expressed. The role of their thinking is to problem solve and make decisions about the best course of action.

Journaling exercises and cognitive self-statements are applicable at this point. Journaling can increase awareness of the range of feelings, for example, in using a scale method of rating the level of anger in a situation from 1-10 and writing about several upsetting situations throughout a day or week.

Cognitive self-statements such as "my anger feels overwhelming but I know it is manageable" helps differentiate feelings from reality. Individualizing awareness and cognitive restructuring exercises are import-ant to meet the particular patient's needs. The patient is often the best resource to articulate a cognitive self-statement which is most applicable for them. It is important for a patient to understand that the purpose of abreaction is not solely for the reduction in anxiety which usually results from discharging feelings. The purpose, within this anger management program for abreaction is for the client to be able to use his or her thinking to create options for change. I continue to encourage a cognitive re-framing of the role of anger. I explain that angry feelings are opportunities to identify what changes need to be made. These changes can be internal with regard to attitudes and expectations and/or external with regard to relationships or concrete structural changes.

One group exercise that has proven helpful in enhancing a broader perspective on the role of anger is brainstorming the history of social protest movements. These were in part fueled by anger and we note the resulting changes (i.e., labor laws, women's right to vote, and civil rights laws) which are positive results of anger. I work with patients to help them see that anger arises over issues or relationships that have significance to them.

Reclaiming Power

While laying the groundwork for channeling anger into constructive change, it is important to pay attention to the feelings of power-lessness that accompany anger. It is these feelings of powerlessness that typically are expressed passively or aggressively that I encourage a patient to vent within a catharsis session. I fully validate that a patient's ability to problem solve is being over-shadowed by these irrational feelings which, if vented in a safe environment, will lead to the patient reclaiming his or her power. Safety is not only established by the signed contract but also by the therapist's ability to listen in a non-judging, non-advice giving way.

Therapist Role

The therapist's primary role initially is to be a facilatator for the patient's discharge of pent-up emotions. After discharge, the therapist can serve as a resource for the patient to identify how to change the situation triggering the anger. The therapist strives to create a balance of attention for the patient between the upsetting feelings on one hand and the safety of the present situation with the therapist. Paying attention to the upsetting feelings often means encouraging the patient to exaggerate the expression of their feelings (i.e., to say "no" loudly, yell, or beat a pillow).

Building Safety

There are two specific techniques I use to remind a patient that he or she is in a safe present situation. First, I develop a signal (a hand clap) for the patient or therapist to use if either feels that the patient is getting stuck in feeling powerless. If the signal is used, the patient agrees to pay attention to the therapist who focuses on the fact that the patient is not in danger of being hurt in the present. The therapists' tone of voice and expression reflect empathy and respect for the patient's ability to express his or her past angry feelings. Thus, the focus on the safety of the relationship with the therapist helps balance the clients attention away from the intensity of the distress feelings enough to free up the discharge process again. I use the second technique of focusing on present time at the conclusion of a session. To focus on the present I will ask for several short answer responses: i.e., "What are you looking forward to?"; "Describe a picture in the room"; "Name three things you like about yourself"; "What is the name of a book or magazine you have read recently?". I usually allow approximately ten minutes in an hour session for present time discussion.

Specific Program Structure at Highland Hospital

To date, the patient population involved in the anger management program has included adolescents and adults diagnosed with post-traumatic stress disorder, multiple personality disorder, depression, bipolar, anxiety disorder, borderline personality, and substance abuse. I structure individual sessions 30 minutes to one and one-half hours; group sessions are one hour. The program evaluation tool includes patient self-reports, peer feedback, staff feedback. The research studies I have found for abreactive work have been limited largely to empirical studies. There is a need for systematic study of the effectiveness of abreactive work. Patients involved in this program report a reduction in anxiety and an increased motivation to identify how to change anger producing situations. Patients have also reported that they experience an increase in their awareness of angry feelings in general.

Conclusion

There is a growing need to address effective anger management. This paper has focused on a patient program incorporating catharsis, cognitive restructuring, and assertiveness training. The advantages are evident when patients learn how to channel anger into constructive change. My purpose for providing information about screening criteria, theory and process, as well as sections on reclaiming power, therapist role and how to build safety, is for you, the reader to develop or enhance an anger management program with the population you serve. Since I have been impressed with staff members' personal growth and enhanced ability to be attentive to patients with structured avenues for anger, also, included specific resources for staff regarding peer counseling. With the development of this program at Highland Hospital, I have seen the difference it has made especially with regard to the empowerment of an individual.

Effective anger management is worth developing, let me know how I can help.

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A FAMILY AFFAIR: THE SYNTHESIS OF FAMILY THERAPY AND EXPERIENTIAL THERAPY

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Abstract

Experiential Family Therapy is a marriage between traditional family therapy and experiential/adventure therapy. The intention of this paper is to describe the philosophy, goals, characteristics, and therapeutic tools of experiential family therapy.

Philosophy of Experiential Family Therapy

When experiential therapy is combined with family therapy, the treatment of the identified client becomes a family affair. The therapeutic interventions are designed not just for the client but for the client and his or her family. They all benefit directly from the experiential program.

Experiential family therapy bases its philosophy around the assumption that the family has the skills and resources for positive personal change and growth. The program activities, along with the accompanying therapy, provide a powerful impetus for the utilization of personal and family resources to achieve the desired changes. Family members gain new perspectives on their own abilities and their relationships with the other family members.

Experiential family therapy is an action-oriented approach to counseling. Instead of just talking about problem areas, as typically occurs in "traditional" therapies, the family's behaviors and interactional patterns are demonstrated within the context of the activities. The program activities become metaphors for the problem areas in the family's daily life. The therapists and other family participants have the opportunity to observe the "dysfunctional" behaviors in action. The families gain a better understanding of the consequences of their dysfunctional behavioral and interactional patterns. They then have the opportunity to practice new and alternative behaviors during the program activities.

Characteristics of Family Adventure Programming

Several characteristics make experiential family therapy a powerful and unique therapeutic tool. Experiential family therapy is a strength promoting program that uses a multi-family group therapy approach to achieve program goals.

Strength Promoting Program. Family members get to view one another in a strength promoting program. The experiential activities and other related interventions are designed to bring out the best and strongest resources of each family member. Family members are assisted in gaining positive perceptions of each other. They begin to perceive one another as capable and competent.

Use of Multi-Family Groups. Experiential family therapy is often most effective when implemented as a multi-family group program. An intervention is provided for 3 or 4 families per session. The benefits for using multi-family groups are numerous. First, the use of multi-family groups helps to reduce the defensiveness that is characteristic of families with a troubled adolescent (Ibid). By identifying commonalities among the families, family members discover that they are not unique with their problems, and their defensiveness is reduced.

Second, the pressures typically placed on the counselor to produce change is diffused to a larger group of people (Ibid). A major responsibility of the participating families is to provide feedback and intervention strategies to the other participating families. In other words, the other families act as "adjunct therapists".

Finally, families that may have been socially isolated because of their dysfunctional behavior patterns can draw upon the strengths, objectivity, and role-modeling behaviors of a larger group of peers (Ibid). Through observing other family groups during the program experience, families are given the opportunity to come out of isolation and identify those positive roles, behaviors, and interactions that occur within the other families.

General Therapeutic Goals

The ultimate goal of experiential family therapy is to assist the family in developing, establishing, and maintaining more functional behavioral and interactional patterns so that the family relationships become more mutually rewarding for each family member (Davis, 1987).

To achieve this goal, the family's energies are directed toward (a) the establishment of honest and open communication, (b) the identification of family strengths, (c) the development of effective problem-solving skills, (c) the development of a positive current and future orientation, (d) the modification of family role assignments and discipline procedures, and (e) the curative powers of the family (Stanton and Todd, 1982).

The Experiential Exercises: Family Initiatives

Family initiatives are at the core of experiential family therapy. Initiatives are contrived group games that provide the families with concrete problem-solving experiences. They are used as the therapeutic tool from which the family therapy-based interventions are generated. The functions of the family initiatives include:

- Generating data and information for discussion including projective information that may go unnoticed in other therapeutic settings.
- Establishing and using the experiential exercises as a metaphors for issues surrounding the family's patterns of relating to one another.
- Creating an atmosphere of playfulness to reduce resistances and defenses and increasing flexibility for change and spontaneity in restructuring relationships.
- Bringing the family's problems rather than conversation ABOUT the problem into the therapeutic setting.
- Providing family members with a safe and permissive environment to experiment with new behaviors.
- Changing the ways the family members interact with one another by introducing action-oriented interventions.

- Interrupting and breaking the family's rigid patterns of "doing", "thinking", and "feeling".
- Emphasizing the strengths of the individual family members as well as the family-as-a-whole.

Conclusion

Experiential therapy programs need to provide their clients with the services that have the most potential for everlasting change. Families should be included as a component of the treatment program. When properly designed and implemented, experiential family therapy becomes a viable and effective means of treating the adolescent and increasing the probability that the treatment will meet its moral and ethical obligations to the participating clients and their families.

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ADVENTURE BASED FAMILY COUNSELLING

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The session seeks to provide exposure and stimulate discussion around the utilization of supportive outdoor programs with families as a means for dealing with functional issues. The experiences of one agency which has provided family outdoor programs for the last seven years will be presented initially to stimulate discussion. The remainder of the session will focus on the experiences of workshop participants and the specific family populations which concern them most.

The Kinark Outdoor Centre is a year round facility delivering outdoor education and therapeutic recreation programs to a range of special populations. It is funded by the Province of Ontario as a component of Kinark Child and Family Services, a provincial Children's Mental Health agency. The Centre itself provides programs for approximately fifty agencies, which includes: community based counselling groups, Open Custody Young Offender homes, Adult Mental Health, Children's Aid Societies, and Children's Mental Health Agencies.

The populations presently being served by the Kinark Outdoor Centre through a family program format includes: families who have been victimized by violence and have chosen to seek support; families who have a history of child abuse as identified by a child welfare agency; families with children in the care of a Children's Mental Health agency; families receiving counselling through a community based counselling agency; treatment foster care families; and at risk families drawn from neighbourhood housing projects. All are clustered according to level of readiness.

Program objectives vary from group to group and are built around the needs of the participants. Family outdoor programs have proven useful:

- For clusters of families experiencing specific life circumstances, including: blended families; adoptive families; foster families; grieving families; families experiencing developmental crisis, for example during adolescence; or to relieve stress in inter generational conflicts.
- In providing an initial supported and positive experience prior to linking families with traditional mainstream support networks such as community recreation.
- For those who are intimidated verbally in a traditional counselling environment.
- In working with traditionally resistant families, or those with intellectual defences who can experience alternate problem solving or coping strategies.
- As an adjunct to a specific treatment plan.
- For enrichment of those families who would otherwise not have an opportunity to experience this environment.

- As an assessment tool to observe and comment upon the quality of interaction over an extended period.
- For families struggling to overcome problems with distance among members.
- To provide support, temporary relief and networking opportunities in order to overcome isolation.

Program activities and structure also vary from group to group, with each experience custom designed around the needs of the participant. Canoe trips, nature focused programs, swimming, boating, fishing, campfires, music, drama, coop games, initiative tasks, scavenger hunts, and a range of family crafts are all used. The role played by Centre staff and the degree of ownership provided to families again varies. All family program experiences are developed as one piece of an ongoing plan and do not exist in isolation.

Program evaluation is objective-based and utilizes feedback from the Centre staff and referring agency, but places the most emphasis on the opinions of the participants. Demand for the program and evaluation data speak to its success, but it has not come without issues.

Some of the issues faced by the Centre as its family programming has evolved include:

- Some of the more traditional outdoor experiential activities, such as initiative tasks and canoe trips, have not proven as useful as camp type activities.
- It has been a challenge to help many in the social service sector to realize and understand the role outdoor experiential programs can plan.
- Adapting outdoor recreation and educational activities to be utilized as therapeutic mediums with family units, is a technical task demanding a well trained and experienced staff.
- Given the many issues faced by participating families, the pre-trip preparation with them is extremely important and time consuming.
- Safety concerns and practices change when working with challenged families.

The provision of activity based/supportive experiences for troubled families is not a new idea. Unfortunately, there are not a lot of resources to provide these types of programs, so an opportunity for practitioners to exchange ideas and experiences is extremely valuable.

The Kinark Outdoor Centre, as a part of a social service agency, believes in emphasizing the strengths of families; in building on these strengths and empowering them through positive experiences to acquire the skills and establish the supports to lead healthy lives. Ours is a client driven approach. The development of alternative counselling and support programs for families is an important initiative at this time.

DEVELOPMENTS IN ANIMAL FACILITATED PSYCHOTHERAPY: DOGS - 'MAN'S BEST FRIEND... OR BEST THERAPIST?

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Purpose

This presentation will review the applications of animal use in psychotherapy and introduce new developments and techniques.

Part 1 - Facilitators will provide an overview of the experiential use of animals in treatment with special populations. A multi-media presentation will demonstrate examples of animal facilitated treatment techniques and benefits.

For many years animals have been used in a variety of settings in aiding and facilitating therapeutic experiences. This includes the use of animals as socialization agents with chronic psychiatric patients (Thompson et.al.), visitation of domestic animals with adults in residential care (Francis et.al., 1985), benefits of animals and touch with the elderly (Moses, 1990), companion animals in institutions (Lee, 1978), dogs as non-verbal communication links with psychiatric patients (Corson et.al., 1977), pets in psychotherapy (Draper, 1990), zootherapy with mentally and emotionally disturbed adults (Engel,1989), aspects of the human-animal bond (Allen,1985), (Lawrence, 1992), the use of animals in the classroom for teaching guidance and as a behavioral reward (Nebbe, 1991, Kaye, 1984), the metaphoric use of therapeutic horseback riding for the emotionally disabled (Tedeschi, 1990), therapeutic horseback riding with the physically impaired (McCowan, 1972) and the utilization of horses with psychiatric patients and the emotionally disabled (Tedeschi, 1992).

Many benefits have been discovered in utilizing animals in therapeutic experiences. Dave Lee notes that "introducing a pet with a patient can: improve a patient's self-esteem, provide the resident with non-threatening, non-judgmental affection, stimulate a responsible attitude with the pet caretaker, provide the patient with a necessary diversion from normal hospital routine and provide the patient with needed companionship" (Lee, 1978, p. 229). The Canadian Institute of Zootherapy believes that, "Small, furry animals can often do more than an army of doctors in helping mentally and emotionally disturbed adults toward recovery" (Engel, 1989). Corson notes that "The attachment humans develop for pet dogs may be related to two prominent qualities of many dogs: their ability to offer love and tactile reassurance without criticism and their maintenance of a sort of perpetual infantile innocent dependence that may stimulate our natural tendency to offer support and protection" (Corson, 1977, p. 62). Tedeschi expounds the value of the use of metaphor in therapeutic horseback riding by demonstrating that students learn by comparing previous experiences with current ones in order to confirm or reorder their personal sense of reality (Tedeschi, 1990). These are a few of the historical and current therapeutic uses of animals that will be explored during this workshop.

The presenters have been part of developing an animal facilitated psychotherapy program at the Griffith Center in Larkspur, Colorado, a residential treatment facility for adolescent boys. The programming includes an extensive equestrian program, animal shelter work, the care and involvement with residents dogs, and the introduction of Llamas. The equestrian program provides 3 levels of horseback riding instruction and competition opportunities, as well as education on horse science, reproduction, behavior, and the necessary care for horses.

Some of the benefits that have occurred due to these animal facilitated therapy programs include: increased responsibility, increased on-task behavior, empathy development, socialization skills, vocational training and opportunities, bonding and attachment to the animals and subsequent attachment transfer to human relationships, positive touch experiences, improved self-esteem, and appropriate affectionate interactions. An example of the metaphorical qualities using animals in psychotherapy can be found in the program description of the use of horses with attachment disordered children, "The sense of keen observation necessary in appropriately working around the horse serve to assist the residents in developing improved understanding of themselves, their bodies, integration of sensory stimuli, self-actualization, and assertive personal control. The tactile and kinesthetic nature of grooming, cleaning, handling, caregiving and riding activities provide an opportunity for the residents to observe the animals response to touch and interaction as well as to discriminate the effect they have on the horse. Critical skills in self awareness and personal stress levels are learned throughout this predictable, consistent, mirroring relationship. Increasingly, the unique responses and personalities of each horse facilitate the opportunity to identify with and value particular personality qualities. This identification process frequently becomes a valuable metaphor in treatment (Miller and Tedeschi, 1992)."

A multimedia presentation will portray the case studies of residents who have benefitted from the use of animal-facilitated psychotherapy. One story will be of Matt, a resident with a severe attachment disorder accompanied by extensive drug use and criminal activities. His involvement with the equestrian program helped him change his power and control behaviors, low self-esteem, inability to trust others, fear of new experiences, and high risk behaviors. [Matt has recently graduated from the Griffith Center and has enrolled in a vocational college studying equine science and training.]

Another case study will be of Dan, a resident who has been up for adoption for seven years which has included three failed adoption attempts. His story encompasses his involvement with all aspects of the current animal therapy program, particularly the special challenge of being the primary trainer of the resident therapy dog. His involvement and the accidental death of the therapy dog helped Dan gain insight into many of his treatment issues, such as his attachment/bonding process, empathy development, power and control, and loss issues.

Part II - Discussion on how to incorporate animal facilitated therapies with the Association for Experiential Education, as well as opportunities for professional involvement and development.

The facilitators would like to begin supporting the AEE in more fully developing and incorporating the use of animals in experiential programs. Discussion will include information about other organizations promoting the therapeutic use of the human-animal bond. This workshop will offer the opportunity to begin conceptualizing all the many possibilities for this type of programming in your own setting. We hope that everyone leaves this workshop with some of the excitement we feel about the use of animals in experiential treatment.

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**** For more information on the resource library at the Canadian Institute of Zootherapy, contact Caroline Bouchard, executive director of the institute, at (514) 340 - 1296, or write to The Canadian Institute of Zootherapy, Inc., 4570A Cote-des-Neiges, Montreal, Quebec, Canada, H3V1E7.

THE METAPHOR OF ROCK CLIMBING IN A PSYCHIATRIC SETTING

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Introduction

This workshop will cover the basics of relating the rock climbing metaphor in a dual-diagnosis psychiatric setting. It will present an overview of The Challenge Program's rock climbing sequence within the adolescent age range.

The Challenge Program

The Challenge Program is located within Memorial Psychiatric Center of Albuquerque, New Mexico. This program serves inpatient, daypatient and school only groups. This behavior modification program emphasizes physical activities in the Fitness-Adventure Department. The fitness portion includes running, karate, weight training and self-defense. The adventure portion includes all experiential wilderness activities.

The rock climbing sequence is found within the Fitness-Adventure Department. The program emphasizes each patient must attend the complete rock climbing sequence which includes a four-hour orientation, four-hour rock gym, and eight-hour outdoor climb-rappel. The rock gym is also used as a multi-family therapeutic intervention.

Conclusion

This workshop presents The Challenge program now in progress at Memorial Psychiatric Center of Albuquerque. Through a short slide show, available video references, some experiential activities, and the climbing sequence metaphor explained, the novice facilitator is invited to learn about the progress.

THE METAPHOR OF ROCK CLIMBING

Belayer - support, sponsor/friends/family/higher power, treatment/program, support strongly grounded.

Climb - 12-Step program "one step at a time", struggles, changes, working on problems, use of visualization, risks and trust patients are willing to feel.

Climbing calls - contract made with clear communication before attempting to attack or solve problems.

Crux - "most memorable time", "slippery place", handling old behavior/stress, working through hardest problems.

Fall - full relapse, using support system, recovery/sobriety/healing.

Floor/Ground - old behavior, addiction, point patient is at in therapy.

Harness - risk needed to be taken in order to solve problems safely, patient's control, trust issues brought up especially with survivors of violent crimes.

Processing - before, during and after climbing, identifying what is seen and felt and transfer learning, help develop a recovery plan, create goals for healing, reinforce positive behavior, focus on functional lifestyle change.

Ropes - trust issues, support, relationship, approximate pattern to choose.

Rock Climbing Shoes - "discomfort for safety".

Slip - one time error, backsliding, need for support.

Staff/Peer - more support and guidance, people who want to see success of patient, encouragement to communicate properly.

Top of Personal Climb - everyone's climb is a personal triumph, healing/goal/abstinence/recovery, new behavior.

EXPERIENTIAL THERAPY WITH TROUBLED YOUTH: THE ROPES COURSE FOR ADOLESCENT INPATIENTS

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(Abbreviated paper, contact author for full manuscript)

Abstract

The ropes course is increasingly being utilized as an experiential therapy modality, especially for adolescents, as more mental health practioners become involved with adventure-based counseling. The theoretical foundations of adventure-inspired therapy are examined, with emphasis on the process of experiential education as well as the close parallels found in traditional psychotherapies such as cognitive and gestalt. In terms of the practical considerations of organizing and facilitating ropes course groups for adolescent patients, special attention must be given to training of staff, safety precautions, parental involvement, and contraindications for patient selection. With respect to the therapeutic effectiveness of the adolescent ropes group, several key factors are discussed. These include flexible planning, integrating experiential therapy into the treatment milieu, goal-setting by patients, group processing and good record keeping.

Introduction

PURPOSE OF PAPER

It is the intention of this paper to provide information and share insights about conducting adventure-based counseling using the ropes course with adolescent psychiatric inpatients. After an overview of the setting and population, and a discussion of theoretical assumptions, the paper will examine these topics: (a) important considerations in establishing an institutional ropes therapy program; (b) the keys to effective therapy for adolescent patients; (c) specific events and initiatives proven most effective for this population.

BACKGROUND

In August, 1991, Mesilla Valley Hospital in Las Cruces New Mexico completed construction of an on-site professionally designed ropes course. The layout consists of eight separate high elements and a dozen low elements - all spread over several acres on the hospital's scenic high-mesa grounds in the Southern New Mexico desert.

Intensive staff training and certification was also completed immediately following construction. Initial training has been enhanced throughout the year with refresher sessions as well as training of new staff persons.

The MVH ropes course is utilized for experiential therapy with patients in the adult psychiatric unit, the adult chemical dependency unit, and the adolescent psychiatric unit. Patients are scheduled for supervised ropes course activities twice per week for sessions lasting from two to eight hours each.

Mesilla Valley Hospital (MVH) is a JCOHA accredited 80-bed psychiatric hospital owned by United Psychiatric Group in Washington, D C.

Theoretical Foundations

EXPERIENTIAL EDUCATION AND COUNSELING

For the purposes of this paper the terms "experiential" and "adventure," as well as the terms "therapy" and "counseling," shall be interchangeable.

Proponents of adventure therapy claim there are concrete values derived from participation in experiences where there is both challenge and perceived risk - the very characteristics apparent within the setting of the ropes course. Perhaps the most salient, but nebulous, of the traditional benefits often cited is the building of character. It is a value at the very core of Outward Bound, based on the philosophy of its founder, Kurt Hahn.

One of the theoretical bases of ropes course therapy (and other adventure-oriented activities) involves the principles of experiential education. Educational theorists from John Dewey to David Kolb have asserted that learning shapes human development, and that concrete experience is one essential mode leading to the achievement of higher-level integrated learning proficiencies. In the traditional experiential learning process, a person takes some action, observes the effects, begins to generalize, and finally modifies and applies what is learned to new situations - which is a new action, and a new sequence. It proceeds in a cybernetic, or feedback loop, operation.

In terms of counseling and psychotherapy, the basic model of experiential learning is based on the deceptively simple premise that intervention fosters learning which leads to insight, which in turn leads to short-term change, and then to permanent change. Change means new behaviors (including cognitions and emotions). At times, this seems to happen. Yet, helping professionals are painfully aware of many persons who fail to learn from their experiences, and do not change. Whereas the importance of active learning in the process of therapy is widely accepted, there is little agreement on the complex nature of that relationship, or how it should be structured and applied to facilitate change.

CONNECTIONS WITH TRADITIONAL PSYCHOTHERAPIES

Gestalt Therapy

While adventure-based counseling may not have evolved directly from the traditional psychotherapies, there is ample support to be found within their theoretical foundations.

A readily apparent association can be made with Gestalt therapy, with its emphasis on experiencing the present and the self. In fact, Gestalt itself has often been called "experiential therapy." It is an approach to human change which encourages the patient to become more aware of how behavior and feelings are connected. The therapeutic aim of Gestalt (and ropes) is to heighten and expand self-awareness through close contact with one's total environment, it is often accomplished by means of focused body and emotional experiences. Gestalt and adventure counseling share an active focus on the "here-and-now;" they share an often exciting and physical orientation through extensive use of exercises; they share an implicit philosophy that encourages provocative and intensely emotional situations. Further, both are most frequently conducted in groups, and both contain a high element of therapist improvisation.

Cognitive Therapy

The distinguishing feature of the group of therapy approaches called "cognitive" is the rather commonsensical notion that what people think and say about themselves (i.e. their attitudes and ideas) is most relevant in dealing with the psychological problems of living. Self-attitudes seem to be particularly crucial. In this regard nearly all counseling programs that utilize adventure challenge target self-confidence and self-esteem as keys to individual change. One of the goals of the ropes course is to change automatic thoughts of "I can't" to "I can." Cognitive therapists posit that people react to events in terms of the meanings that they give to the events; experiential ropes activities utilize the power of metaphor in order to encourage the learner to create new. more adaptive meanings for events. It is reeducation, but in an indirect way.

One of the therapies encompassed within the cognitive domain is Rational-Emotive Therapy (RET), an approach that seems particularly relevant as a comparative foundation for adventure-based interventions. RET maintains the premise that psychological disturbance stems from faulty beliefs, and that through challenging these beliefs and then altering them, patients change to more adaptive behavior patterns. RET, like ropes therapy, encourages the confronting of fears and the taking of risks; it helps clients toward self-direction and personal responsibility. A fundamental goal of RET is for the client to rethink and reconceptualize himself in a way similar to the ropes goal of stimulating the group member to go beyond old limits. (In fact the ropes course at MVH is called "Boundless Journey," signifying the idea of exceeding previously self-imposed personal limits.) Both RET and experiential therapists usually take an active teaching role, since educating the client in new self-strategies is important. When working with adolescent patients, whose insight and verbal skills are often limited, active explicit teaching through group processing is a productive strategy. Both modes of therapy can be quite provocative, intense, and confrontive, within the nonjudgemental ideal of each patient as a person.

Thus, it can be seen that, while adventure-based experiential therapy has not been labeled either "Gestalt" or "cognitive" therapy per se, there is a strikingly close association. There is a shared theoretical foundation which combines cognition and reason with experiential-emotive and behavioristic factors. In terms of Gestalt roots, emotional expression in the immediate present becomes a therapeutic factor. With cognitive roots, the essence is encouraging and facilitating individuals to change their thinking and attitudes. For adolescent patients doing ropes activities there is frequently a press to modify specific attitudes about trust, ownership of behavior, cooperation, and self-concept. But many other issues are addressed as well. In the next section, considerations regarding how patients and their issues are treated in the ropes therapy group will be examined.

General Considerations

PATIENT SELECTION AND CONTRAINDICATIONS

For most psychiatric institutions that specialize in or include treatment for adolescents, the challenge lies in managing and facilitating change in behavior. Regardless of the underlying etiology, some problem concerning interpersonal behavior is most likely what led to the child sent for institutional treatment. Within certain limitations, behavioral difficulties can be effectively addressed through adventure therapy.

However, there are a number of patient characteristics and situations that constitute contraindications for adventure therapy utilizing the ropes course. These are summarized below.

- overt threats to self or others

- gross instability
- persistent violent acting out
- medication that dulls psychomotor response or awareness
- patient on early observation
- expressed intention to have an "accident"
- severe psychosis (e.g. schizophrenia)

Although the above is not a comprehensive list of contraindications, it suggests key areas where caution is necessary. For this reason ropes course facilitators should be staff persons who are familiar with the patients and their behavior. Since most accredited hospitals require a doctor's order (from the attending physician) in order for the child to participate, the patient's doctor should be appraised of circumstances that may suggest disallowing participation.

PARENTAL EDUCATION AND CONSENT

If it is possible, parents or primary caregivers should be informed thoroughly about the nature and specifics of ropes course activities. A descriptive handout is helpful. Without question, parents must provide their written consent on a formal document — a release form, which should be reviewed and approved by legal counsel. Parents are encouraged to ask questions about the ropes activities. Often accomplishments in ropes are a source of pride which the child eagerly shares with the parents.

At MVH, parental involvement is taken even further. Parents (or caregivers) are strongly encouraged to participate with the child in the form of "Multi-Family Ropes Group" held on Saturdays. Here families work together as units within the larger group; the arrangement is one that typically evokes important opportunities for therapeutic intervention. It is a group event requiring more staff and planning, but one very powerful in its process and outcome.

STAFF FACILITATORS AND TRAINING

A great deal has been written about development of outdoor leadership skills and effective training for counselors using adventure modalities. The emphasis here is on attributes and skills that are especially important considering the exceptionally demanding nature of the client population, namely seriously troubled teens. In addition to solid leadership skills (which ought to be a given), some of the personal traits possessed by hospital staff persons who work with the ropes group include enthusiasm, assertiveness, flexibility, resourcefulness, a high level of interest in kids, and a healthy sense of humor. Ropes group facilitators need a solid grounding in group process ("soft skills"), along with technical expertise ("hard skills") in ropes course work and other specialty areas.

Staff training should be an ongoing feature of any institution's experiential therapy program. It should include formal training of new therapists, regular refresher training, sessions for enhancement of skills, and cross-training whereby staff can share expertise. Staff organizational development for ropes activities should also incorporate ancillary training in cardio-pulmonary resuscitation (CPR), prevention and management of aggressive behavior (PMAB), basic first aid, and other areas that are appropriate.

SAFETY

It has been noted that much of the risk on the ropes course is perceived - but it is a dangerous environment, and there are real risks for patients getting hurt. Safety on the ropes course must be a state of mind for staff; it should be the highest priority, coinciding with the ethical standard of patient welfare. Since many of the activities create physical and emotional demands, maintaining a safe environment (amidst the challenge of ropes events) should go beyond what is reasonable and customary for other settings. As many ropes therapists will testify, Murphy's Law is often in effect: if something can go wrong, it will, and at the worst possible moment. But Murphy's law can be overruled by thoughtful planning, preparation, awareness and rigorous adherence to sound safe practices.

Adolescent patients are often a particularly challenging group on the ropes course, partly because of the very problem behaviors that led to placement in the hospital. They can be impulsive, aggressive, self-destructive and seemingly oblivious to the well-being of their peers; some are passive and unconcerned with their own welfare; others are manipulative; still others enjoy taking extreme risks and experimenting with danger. Along with problem behaviors and attitudes that pose a safety problem, there is an ever-present danger of elopement.

Ropes course facilitators should influence group members to think safety. Safety rules and safe procedures - such as wearing helmets on and near high elements - should not be relaxed. Having a safe group should be discussed early in each session. Finally, ropes staff should set the example with safe practices.

Keys to Effective Therapy

INTEGRATING EXPERIENTIAL THERAPY INTO THE TREATMENT MILIEU

For an institution to make the ropes group (or any other form of experiential therapy) truly effective as a therapeutic intervention it is important to achieve a consensus among administrative and operational staff that the program's status is parallel to other therapies. Evidence that a ropes program is not broadly supported often appears in subtle but disruptive ways, such as patients being pulled out of group for interviewing or testing, and frequent conflicts over schedule times.

On the other hand, when the ropes program is viewed with a genuine sense of purpose and priority, schedules are prepared carefully, appropriate staffing is assured, the proper apparatus and gear is provided and maintained, and conflicts are avoided by advance planning. At MVH, the physicians were encouraged to participate in a special basic training and orientation course on ropes, resulting in their strong interest and support.

EXPERIENTIAL THERAPY STAFF: TRAINING, COMPETENCE AND PLANNING

While occasional impromptu activities are expected, there is no substitute for careful planning. In particular, administrative planning and programming is critical in the areas of scheduling (times and facilities), staff training, safety, special outings and accommodating outside groups.

One of the most difficult aspects of planning is the ongoing allocation of competent staff to the ropes program. Of course, both patient census and personnel turnover tend to compound the difficulty. Nevertheless, the following point deserves special emphasis: in order to be therapeutically effective, each ropes group must be led by a suitably trained and experienced facilitator, meaning a genuine therapist at the masters level or above. With groups of more than eight (8) adolescents there should be two therapist-facilitators, with adequate mental health technicians or nursing staff as backup.

The reasoning for this guideline is fairly simple. Ropes activities often evoke intense emotional responses from patients; there is often a demand for conflict resolution within the group; unpredictable situations are often precipitated spontaneously requiring calm and quick therapist reaction. Mental health professionals with formal graduate training (e.g. MA, RN, MSW), who are experienced in group process and individual therapy, are more likely to manage intervention in stressful situations in a way that results in positive therapeutic outcomes.

GOAL SETTING

Ample evidence in the literature supports the assertion that when adolescents set concrete daily goals the effectiveness of acute psychiatric care are enhanced. The desirability of disciplined goal-setting is even more apparent in the ropes group. At MVH each group session begins with individual goal-setting, a structured exercise in which each patient makes a commitment to a specific personal goal (for the day) and to a group goal. Following are examples of each. Personal goal: "To manage my anger by expressing my feelings with 'I' statements and voluntarily taking time-out when I'm upset;" Group goal: "To work hard at cooperating with the group so that the events are safe." During multi-family ropes group adolescents make both a personal goal and a family goal. A family goal might be: "Finding more trust between me and my mom by working together and talking appropriately."

PROCESSING

One of the absolutely essential ingredients of experiential group learning is "processing", a term associated with encouraging the learner to reflect and discuss what was recently experienced. Experiential activities (like completing a high climbing element) and exercises act as catalysts for conducting energized interaction among group members. It is specifically through the processing work that learning occurs.

During ropes course therapy at MVH the therapist facilitates processing at several points throughout the session: initially with goal-setting and presentation of activities; immediately after an event or initiative in the form of debriefing; sometimes in the middle of an exercise (if important issues or difficulties arise); and always at the end of the session to provide consolidation of learning, evaluation of the group, and closure. Processing is aimed at exchanging affective and cognitive meaning for and between group members. The creation of personal meaning for individuals through emotional processing tasks is a therapeutic strategy, often shared jointly by experiential interventions and traditional psychotherapy, especially when the use of metaphor is involved.

To be truly effective, processing requires considerable group leadership skills. Some of the most critical of these are good questioning technique, expressions of empathy, and the ability to focus the group. An example of a facilitator's question intended to initiate group processing after an experiential exercise might be, "How do you imagine others felt toward you at certain times during our activity?" Another could be, "How did you notice your role change as the group worked together in successfully completing the activity?" In terms of closure to an exercise, questions such as "What did you learn about yourself?" and, "In what ways can you use what you learned in other life situations?" are often evocative, and stimulate the transfer of learning. Thus, processing the experience of each member, as well as interactions between members, provides an opportunity for personal enrichment and change that otherwise might not take place.

GOOD CHARTING AND RECORDS

In non-hospital settings there is less need to maintain elaborate formal records on participants. Within a psychiatric hospital or residential treatment center, however, a patient's formal record (i.e. chart) and the extensive information kept therein are extremely important. A careful record is kept of the patient's activities, behaviors, responses to therapy, testing, physical condition and progress. By reading ongoing entries in the patient's chart members of the treatment team keep themselves aware of what is going on with that patient. It helps them anticipate problems and needs.

Good charting after a ropes group session communicates significant facts and impressions regarding the patient's participation. Writing about each person's participation in the ropes group should include at least the following information: activities and events attempted and completed; behaviors that stood out; level of participation (e.g. enthusiastic, disinterested, passive, etc.); interactions with other group members; noteworthy incidents (e.g. aggressive or unsafe acts); overall affect and changes thereto; successes and reactions to accomplishments; progress on previously articulated goals; significant comments made in processing; other aspects of the session that impacted the patient; therapist's general comments. This may seem like a tall order to write about each patient in this way; but it should be the informative and concise summary of an entire half-day of intense work.

Summary

During the past 20 years adventure-based counseling has gained enormous popularity, as many institutions are adding ropes courses to their therapeutic milieu. Experiential education as a major adjunctive mode of therapy for adolescent patients seems to be gaining increasing acceptance. In addition to the idea that processes in ropes mirror those found in traditional psychotherapies, proponents point to the perceived risk, the group orientation and the provocative nature of ropes activities as significant factors that facilitate change. As more mental health settings adopt adventure therapies, such as the ropes course, it will become even more critical that well-trained staff persons understand and apply sound principles and practices.

THE NATIONAL INDIAN YOUTH LEADERSHIP PROJECT'S ZUNI SEARCH AND RESCUE TEAM PROGRAM: COMBINING CHALLENGE/ADVENTURE WITH MEANINGFUL SERVICE

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Abstract

In the Spring of 1992 the National Indian Youth Leadership Project developed a Basic Wilderness Search and Rescue Skills Training Program, trained a group of high school volunteers in wilderness SAR skills, and founded a search and rescue team in Zuni, New Mexico that is officially recognized by the state.

This program was developed out of the NIYLP's pro-active approach to substance abuse programming, and the idea of service leadership. Based on the process of habilitation, the program addresses the need for youth to interact with viable role models, to see themselves as a part of something larger, and to see themselves as capable individuals.

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In the spring of 1992 the National Indian Youth Leadership Project (NIYLP), under a grant from the Office of Substance Abuse Prevention (OSAP), began sponsorship of an ambitious project; the Zuni Search and Rescue (SAR) Team.

Zuni is an ancient Pueblo Indian community of approximately nine thousand persons in the desert mesa country of Western New Mexico. Zuni has the distinction of being possibly the first community within the borders of the present day United States to be "discovered" by Europeans (Green, 1979). The Spanish invaded the Southwest and came into contact with the Zunis in 1539. Once consisting of multi-storied adobe apartments, the current central village of Zuni is constructed of old stone buildings put up in the 1930's by the Civilian Conservation Corps. Surrounding this old village is an "urban sprawl" of cinder block homes, mobile homes, and "trading posts" where tourists can buy Zuni jewelry (Zuni silversmiths are renowned for their intricate inlay jewelry designs). Zuni has two elementary schools, one middle school, and two high schools. The Zuni people speak their own language, as well as English, and hold to their ancient spiritual traditions. Despite these cultural strengths Zuni youth face high unemployment, a high rate of teen pregnancy, and high rates of drug and alcohol abuse.

In order to help meet the needs of Zuni youth The Zuni SAR Team project is successfully combining service leadership with challenge/adventure programming. This dual programming approach was developed by McClellan Hall, M.Ed., Founder and Director of the NIYLP.

> The National Indian Youth Leadership model was created in response to the need to develop specific skills in Indian youth, who

> will eventually assume citizenship and leadership roles in the community... The underlying theme for our leadership development model is service leadership.
>
> The uniqueness and appeal of the NIYLP model is that it not only instills leadership skills through hands-on learning opportunities but also challenges youth to apply their newly acquired skills through projects they must design and implement in their communities (Hall, 1991, p. 7).

Under the OSAP grant the NIYLP provides pro-active substance abuse programming to Indian communities in New Mexico. This pro-active approach exposes at-risk youth who show positive leadership abilities to various types of challenge/adventure and community service activities. The object is to habilitate youth (as apposed to rehabilitate). In *"...something shining, like gold-but better." an NIYLP manual for program leaders*, McClellan Hall outlines the habilitation process:

> The process of habilitation...is effected through the understanding that there are specific perceptions and skills that need to be developed. These include the ability to identify with viable role models... The ability to see oneself as a part of something larger... The ability to see oneself as capable (Hall, 1991, p. 18).

The idea here is to expose youth to basic life skills that they don't get in their daily life environments (home, school, tribal). They cannot be re-habilitated if they have never been habilitated in the first place. The Zuni SAR program addresses all these issues and more.

The SAR Program

The formation of a high school youth based SAR team was written into the original OSAP proposal as it was believed that the formation, training, and operation of a SAR team would help facilitate the habilitation process of the participants. The project began by researching the role of volunteer search and rescue units in New Mexico, and the need for search and rescue resources in western New Mexico. The research showed that New Mexico has a very large network of volunteer search and rescue teams sanctioned by the State of New Mexico Department of Public Safety, and that there was a need for another team in the search and rescue district that Zuni falls within. Both of the two existing teams in the area, and the State Search and Rescue Resource Officer, encouraged the NIYLP to develop a team in Zuni.

The second step was to determine if the students in the two high schools in Zuni were interested in the program. When the State Search and Rescue Resource Officer came to Zuni to do a presentation on Search and Rescue in New Mexico almost thirty students showed up. This was an excellent turnout for Zuni where most NIYLP programs usually draw small numbers of students.

After determining that there was indeed interest in a search and rescue program, the author (the NIYLP Wilderness Specialist) developed a 100 hour experientially based training program, and put together a team of instructors who were experienced both in teaching wilderness and search and rescue skills and working with Indian youth.

The instructional team included the author; Kevin McCourt, an instructor for the Santa Fe Mountain Center who contracts frequently with the NIYLP; Randy Carr and Craig Birrell, faculty of Zuni Twin buttes High School; students and faculty of the Armand Hammer United World College's Search and Rescue Team (Montezuma, New Mexico); and John Stokes and Dave Martine of The Tracking Project (Corrales, New Mexico).

In an attempt to maintain interest and motivation on the part of the students, the NIYLP petitioned the school board to award credit for the training. A course outline and proposal for school credit was drawn up and presented to the Zuni school board and principals of the two high schools. Although the program was completely extracurricular, the school board agreed to award one full elective credit to students completing the training.

The training was divided into seven sessions and focused not only on skill building but on group building and communication skills. The first three sessions were after school sessions and consisted of a physical fitness class, rappelling instruction and practice, and basic map reading skills. The next session was an orientation to a five day wilderness trip. By this time, it was obvious that the students where truly interested in the program. Thirteen students (seven male and six female) had attended all four sessions up to this point which was an incredible success for programming in Zuni. All thirteen students arrived on time for the five day expedition, sacrificing their Spring break to do so.

The five day expedition operated in the backcountry of the Zuni Indian reservation and focused on wilderness living/survival skills, group building, wilderness first aid, land navigation, and tracking. All thirteen students successfully completed the expedition.

The next session was a weekend training held at the Armand Hammer United World College of the American West in North Central New Mexico. This session focused on search and evacuation skills. The workshops and classes were conducted by students of the College's Search and Rescue Program under the direction of Tom Lamberth, the program's director.

This was one of the most exciting parts of the program as it facilitated dynamic interaction between the international students of the UWC, and students from Zuni. Unfortunately, four of the students had tribal religious obligations and could not make it to the training, one other student lived outside of the Zuni community and also did not attend. Despite the offer to schedule a make-up training all five of these students dropped out of the program (three of these students later began coming to the on-going training sessions and hope to complete the initial training in the Fall of 1992). Future plans include sending Zuni Search and Rescue Team members to the UWC to teach search tracking, a skill the UWC team is unfamiliar with.

The final session was an overnight mock search in conjunction with the two established SAR teams in Zuni's SAR district. It rained heavily all day and night. The eight students who attended received a real confidence boost when it became obvious that they were adequately trained and equipped to deal with the elements. The Team spent the night under tarps in an unrelenting rainstorm and woke up warm and dry in the morning, ready to continue the exercise. The trainees' enthusiasm, competence, and readiness gained them the admiration of the other SAR teams.

The last function of the training program was an elegant award dinner for the students and their families where the students received a certificate of completion and custom designed Zuni Search and Rescue patches.

The eight students who finished the program were awarded one full elective credit through the Zuni Public Schools. All but one of them earned American Red Cross standard first aid certification.

The team also earned recognition by the State of New Mexico as a sanctioned SAR team.

A few months after completing their initial training, members of the Zuni SAR Team put their skills to the test when the state police called the team out to help search for an eight year old boy. The boy had wandered away from his family's camp and had been missing for 12 hours. The Zuni SAR Team was on search for about 30 hours and were asked to investigate a set of tracks that had been found by a group of untrained volunteers. *As a result of their training the Zuni SAR team members were able to determine that the tracks were that of the missing boy.* The search coordinator began to shift search resources into the sector where the tracks had been found, eventually finding the boy alive and well after having been missing for close to 48 hours.

The SAR Program and the Habilitation Process

The Zuni SAR team project directly addresses the three major elements of the habilitation process.

1) **Ability to identify with viable role models:** The Zuni SAR program provides a multi leveled group of role models. First and foremost are the NIYLP staff and high school faculty who are involved in the SAR program. These persons work frequently and closely with the SAR students in an on going program of skills development and maintenance. An important focus of the program is to develop the leadership and teaching skills of the students so that they become role models and instructors for new volunteers coming into the program. Another goal of the program is to take the SAR Team members into the grade schools to teach children basic survival skills and what to do if they get lost. The Zuni SAR Team members also work frequently with tribal and state law enforcement officials and search team members from communities all over the state. In this way, the SAR team members are exposed to positive role models in the community; from their schools, and from community emergency services providers. They are exposed to role models from outside of their community; from state police and other state recognized SAR teams. In addition they themselves become role models for new volunteers coming into the program, and for the children in the elementary schools.

2) **Ability to see oneself as a part of something larger:** Members of the Zuni SAR Team have the opportunity to see very graphically that they are involved in something that is larger than themselves. Trust and team building are important elements of the training activities, but first students learn that in order to perform SAR functions they need to be strong both mentally and physically, they need to understand the basic principals of wilderness living/survival, and that they must always have adequate gear. This is self-sufficiency at a fundamental level. The students learn that in order to rely on each other as a team, and in order to be able to find, treat, and evacuate a person in need, they must first take care of themselves. Once this is understood the team members can begin to build trust in each other. While on search the team members understand that there is a very acute need. Through thorough and intensive training the team members understand they can fulfill that need. By the same token, as members of a larger effort, team members understand that it is not important which team finds the subject, only that through the efforts of everybody that the subject be found. If the subject is not found the team members need to know that they did everything they could, to the best of their ability according to their training and experience, to find the missing subject.

   This self-sufficiency and team trust manifests as professionalism in the SAR function, which gains the trust of the official agencies such as the police and Emergency Medical Service personnel.

The Zuni SAR Team has been able to gain trust and support from the Zuni community, the Zuni Tribal Police, the Zuni Fish and Wildlife Department, and the Zuni Department of Emergency Medical Services. The team has gained the respect of the other to teams in the local SAR district, and it has gained the approval of the state SAR authorities through official state sanction. In this way the team members gain recognition not only within their own community, but also within the larger regional community on up to the state level.

> This extension into the larger community helps the rural students make connections with the world outside their own pueblo and gives them a sense of responsibility that extends beyond their own community. At the same time, working closely with tribal entities gives the community a sense of pride and ownership of the SAR team and provides these adolescents with much-needed recognition from significant adults. (Pilz, 1992, pp 11)

3) **Ability to see oneself as capable**: The SAR training program gives the students many opportunities to see themselves as capable. For most of the students, the skills involved in the program are new. The program has been consciously designed to give the participants the opportunity to go well beyond simple exposure to wilderness SAR skills. Indeed, there is the expectation that they will gain a high level of competency and ability to use the skills in a professional manner.

   This aspect of habilitation really hit home when the SAR students bivouaced in the pouring rain and woke up dry the next morning. It was illustrated again when they were able to make a positive identification of the tracks left by the lost boy. First aid skills, the ability to track a person, the ability to navigate with map and compass, the ability to feel at home in the wilderness regardless of the weather, the ability to package an injured person in a litter and evacuate them to safety, all these things give the students opportunities to see themselves as capable.

Evaluation and Conclusions

Under the OSAP grant the NIYLP program is required to hire an independent firm to evaluate the program. Fieldworks Inc. used two evaluation instruments to collect data on the effectiveness of the program. The first instrument, the Culture-Free Self-Esteem Inventory, is given as a pre and post test to all NIYLP participants. The second instrument was a test of SAR skills and knowledge developed specifically for the Zuni SAR program by Arie Pilz of Fieldworks Inc. and the author. Dr. Pilz points out that because of the small number of participants completing both the pre and post tests (8) the results cannot be considered statistically significant, but they do offer insights into the success of the program in achieving its goals.

In their year end evaluation report, Fieldworks Inc. states that "The SAR project appears to be an unqualified success for the youth who completed the training. This is borne out by the outcome data." The report goes on to say that, "On the pretest, the participant mean score out of a possible 100 points was 52. On the posttest, the participant mean score out of a possible 100 points was 74.

This represents a gain of 22 points over the course of training" (Pilz, 1992, p. 12). One of the most interesting results of the test is described as follows in the Fieldworks report;

> It appears [according to the test scores] that the SAR experience may have confirmed a self-perception of wilderness skills for the boys, while the girls learned that they could do more then they thought! This empowering change for the girls has been seen before at NIYLP camps (Pilz, 1992, p. 12).

The author feels it is important to note that the test was developed largely out of his SAR experience in the Pacific Northwest, and that some of the techniques and terminology that the Zuni SAR team learned from the United World College and other local SAR teams was different and therefore not accurately represented on the test. It is the author's belief that if the test had more accurately represented local techniques and terminology the posttest scores would have been significantly higher. This will be verified by refining the test instrument and administering it to the next group of trainees. "The evaluation team will continue to work with the [NIYLP] to refine the instrument before the next cycle of training begins" (Pilz, 1992, p. 12).

Some interesting insights also came out of the Self-Esteem Inventories.

> The SEI gives an overall self-esteem score and 4 subscale scores (General self-esteem, Social/peer related self-esteem, Academic/school-related self-esteem, and parents/home-related self-esteem). In addition there is a "lie scale" built in to measure the defensiveness of the respondents (Pilz, 1992, p. 6).

In the Overall scale the test scores went from 18.57 - intermediate, to 22.71 - high to very high. The general score went from 6.2 - intermediate, to 8.4 - high. The social score went from 2.5 - low, to 3.5 - intermediate. The academic score went from 3.5 - intermediate, to 4.5 high. And the parents score went from 3.7 - intermediate, to 4.0 - high. The report points out that "The sample size is too small to permit inferential statistical analysis, however, the data is very encouraging. **Participation in the SAR training program appears to have a real impact on self esteem**" (Pilz, 1992, p. 13).

The Future of the SAR Program

Because of relative infrequency of SAR missions in Western New Mexico it is important to keep the team busy with meaningful service in between missions. This is accomplished partly through monthly training sessions that allow the team members to keep their skills sharp, and to develop new skills and explore new SAR areas such as technical rescue.

Training alone is not enough to keep the participants interested and involved in the program. As mentioned earlier, the SAR team members will soon be getting involved in training other SAR groups, and in doing preventative SAR education in the grade schools and possibly doing hunter education in conjunction with the Fish and Wildlife Department.

SAR volunteers must always be prepared to offer first aid while in the field, but in reality rarely get the opportunity to do so. In order to give the SAR team members hands-on patient treatment experience, the NIYLP is exploring the possibility of offering a first responder program in conjunction with the Zuni Department of Emergency Medical Services. Those students completing the course would then have the opportunity to ride As a third attendant on the Zuni ambulances.

It is the hope of the NIYLP that the Zuni community will take over full responsibility for the SAR program before the OSAP grant runs out in 1995. In this way the many benefits of the program, both to the team members and to the subjects of searches, would remain in the community for years to come. With the amount of interest and support that the program has received from the schools and emergency service providers in Zuni this hope has a good chance of becoming reality.

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SUCCESSFUL INDOOR ADVENTURE ACTIVITIES FOR TREATING SUBSTANCE ABUSE WITH ADJUDICATED ADOLESCENTS AND INCARCERATED ADULTS

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Abstract

While adventure activities have been effective with adjudicated adolescents, facilitators unable to use traditional outdoor settings (e.g., initiative or ropes courses) can find their creativity limited by institutional security rules. This paper shares framing and debriefing for several indoor activities found to be successful in substance abuse treatment with adolescents and adults.

Introduction

Between 1980 and 1989 the number of adult arrests reported by state and local law enforcement agencies for drug violations increased 165%. Sixty-five percent of the persons arrested were under the age of 30. An estimated 1.25 million arrests occurred in 1989 alone (NBJS, 1990). Unfortunately, the increase in drug arrests was not balanced by a decrease in other areas of criminal behavior. The prison system was asked to expand in order to fulfill court ordered prison sentences for adolescents and adults. The increasing number of arrests coupled with the relatively young age of the offender has begun to pose additional problems for corrections officials. There is a need for alternative and innovative treatment programs that are short-term, intensive, inexpensive, and effective for adult and delinquent populations. Georgia's adult and juvenile correctional systems have attempted to deal with this problem with treatment services that focus on an adventure-oriented delivery system to actively engage drug abusing offenders in their education and recovery. This article will describe some of the more successful adventure activities that have been used indoors within the Georgia system.

Why Adventure can Work in a Correctional Facility

An experiential style of learning is tailor-made for adolescent and adult offenders. This population has not done well in traditional settings, they are usually slow or poorly achieving students which, according to Dunn (1988) means they (1) need more structure, (2) work better with an informal, tactile-kinesthetic design, and (3) are often act-out impulsively. Characteristic traits of criminal offenders have been cited as inability to communicate, low self esteem, poor relations with others, lack of confidence in environmental coping skills, inability to delay gratification or pursue long range goals, low threshold of frustration, impulsiveness, unwillingness to cooperate or respect authority, and inability to form trusting relationships (Bacon & Kimball, 1989; Bandoroff, 1990, 1991). This characterization seems to support a study by Reckless and Dintz (1972) which proposed that a negative self-concept contributed to criminal activity. In addition, Golins (1978) cited three principle characteristics in young criminal offenders:

1) An extreme unwillingness to assume responsibility for self and others along socially acceptable lines.
(2) limited learners...their thinking seems to be overtly concrete for their age. (3) Their affective posture is debilitating...they lack confidence in themselves and others.

Despite these characteristics, Golins (1978) believes that most offenders possess a desire for reconciliation toward the laws and norms of society. Within the offender this desire exists as a form of energy which can be expressed in an adventure program. The offender experiences the dilemma of being in the habit of acting out angrily at society (thus receiving punishment) yet recognizes that the only hope of maintaining freedom is conformity (Golins, 1978). The offender seems to be searching for a method of conformity whereby they can join society in the least submissive way. The criminal offender as an adventure participant is unique in that, unlike other adventure participants, they are not there because of a recognized need to change; rather, they have been ordered to attend by the court.

Adventure based therapeutic programs share goals which are consistent with the goals of many correctional treatment programs by attempting to improve the self-concept bring about positive change (Florida State Department of Health and Rehabilitation Services., 1978; Gibson, 1981; Kelly & Baer, 1968, 1971; Stewart, 1978; Stremba, 1977; Weeks, 1986; & Winderdyk, 1980). In order for lessons learned while participating in a n adventure experience to be generalized into everyday life it is necessary to debrief what happened both physically and emotionally to the participant during the activity. The process of self actualization does not automatically follow a confrontation of self with most individuals. Personal growth occurs when participants recognize, articulate, and reflect on feelings that arise from their experiences (Bandoroff, 1990, 1991). It is the process of generalizing the lessons learned on the ropes course into lessons for daily life which is the greatest challenge faced by any adventure program (Kimball, 1986). The importance of debriefing period is the main difference between a therapeutic adventure program and outdoor recreation. When therapeutically utilized, an adventure program becomes adventure based rehabilitation that emphasizes group dynamics, group interaction; activities in trust, communication, decision making, problem solving, personal responsibility, and social responsibility (Lieberman & De Vos, 1982). Utilizing an adventure based program for offenders gives them an opportunity to function in a goal oriented society with consistent consequences and try on the role of a responsible person at least for the amount of time they are in the program.

Golins (1978) suggested the following five significant properties that adventure based programs possess that provide the criminal offender with an acceptable method of conformity.

(1) **Gamelike atmosphere.** The gamelike atmosphere seduces the offender into "trying on" new responsible behaviors if only for a short period of time. The instructor will not suggest that the offender follow this behavior pattern forever and thus it becomes a game of acting for the moment.

(2) **Participants are in peer groups.** The potential to serve as a model for other offenders to develop individual strengths while functioning as an active member of a group is fundamental to adventure activities. Throughout the adventure activities, individual achievement is not of primary importance, group achievement is the criteria for success. For some offenders this will represent the first time they have considered the benefit of others.

(3) **Characteristic Nature of Problems Posed.** First, the challenges are based on the individual learning needs of the participant. Second, challenges are incremental. Confidence is cultivated through the successful accumulation of skills. Programming success is of utmost importance due to the offenders tendency toward self defeating behavior. The incremental nature of the problems is critical. By achieving early success, the offender experiences a feeling of power and competence which may be inconsistent with existing self perceptions.

(4) **Style of Instruction.** Adventure programs, with the exclusion of the safety techniques, are set up so the instructor is not the "expert" whose method must be mastered in order to achieve success. Success in the low elements and group activities depends upon the group expectations. High elements allow an offender to push his/her personal limits while being supported emotionally by the group.

(5) **Using the Outdoors.** The use of an outdoor environment can take the offender out of his/her element. The laws of nature are in effect and there is no tolerance for games or tricks they may have learned on the streets. Nature also presents itself in a very physical, realistic way. The challenges provided are real, and the solution must come from the natural abilities of the participants. In addition, the beauty of the outdoors can promote a feeling of well being which can enhance the self image of the participant (Gobel, 1970).

How Adventure can Fail in a Correctional Facility

It is this Golin's (1978) point, the use of an outdoor environment that can limit some programs in correctional facilities. To find an activity which can create both physical and emotional stress, and be conducted inside a correctional facility in a controlled situation (due to security rules) can tax many counselors and program specialists who wish to use adventure programming with their population. The challenging and stressful atmosphere created by adventure activities in a group atmosphere is a key for bringing about the confrontation of self among offenders. When treatment staff have been trained outdoors at a site which has a challenge ropes course and/or an extensive low initiative course, they can develop a mindset that challenging activities can only take place when a group is place in a similar site. If their facility is unable to have such a site, then think adventure activities are unavailable to them. In Georgia, several alternative methods have been employed in correctional systems which utilize varying degrees of adventure based techniques within the offender rehabilitation programs.

An alternative treatment program in Georgia juvenile system consist of a cooperative program between the State of Georgia's (USA) Department of Children and Youth Services and Project Adventure, Inc. in Covington, Georgia designed to enhance and expand drug use treatment services for male and female offenders (Gillis & Simpson, 1990). Substance of choice for the clients are typically alcohol, marijuana, crack, and/or cocaine. Clients of this program are committed to two of the Georgia's Youth Development Centers in Macon and Atlanta. Georgia (USA). The four-staged program is comprehensive and focuses on life skills, the development of self-esteem/efficacy, risk factor reduction, and resiliency factor reinforcement. Family and individual change models are incorporated into each stage. Clients participate in individual and group counseling sessions. Phase I of the program takes place within the Youth Development Centers, Phase II (Team Building/Goal Setting) involves eight (8) weeks of intensive treatment in a structured-open environment at Project Adventure.site in Covington, Georgia. Clients are required to campout three weeks in a wooded area and participate in games and activities on the ropes course daily. During non-campout weeks, clients will live in residential placement homes staffed by Project Adventure employees. Family and mentor visitation is allowed during the second and sixth week of placement. During the highly structured weekend, parents will participate in parent education training.

Phase III (Life Skills Training) incorporates all youth who have completed Phase II, and may include some youth directly from Phase I. This phase is a minimum of eight (8) weeks, but may be extended for some clients, depending on their progress and treatment needs. Youth are exposed to varied experiences designed to strengthen the skills obtained in previous phases and provide practical life skills training which insure a more successful adjustment to aftercare. During Phase III, a client either work s on pre-GED or GED preparation during the day on-site at Project Adventure or attends Newton County (Georgia) Public Schools. All clients are required to participate in weekly discussion groups where topics such as cultural competency, relapse prevention, and stress reduction will be discussed. Meetings with family are also a requirement in this phase. Indoor and outdoor adventure activities are used in both phases of Project Adventure's program.

In Georgia's adult correctional system, the newest state wide substance abuse education curriculum was designed to utilize a dynamic approach rather than the traditional lecture style approach to offender education. The program will be implemented throughout Georgia's correctional services encompassing parole, probation, and correctional institutions. All individuals entering the correctional system after Janurary 1, 1993 will be required to attend the substance abuse education program. The curriculum is interactive and holistic, focusing on relationships with others, problem solving, meaning in life, and wellness; and includes how these areas can be affected by substance abuse. Each of the four focal areas can be presented in full (four 90 minute classes,) or condensed (one 90 minute overview) depending upon the facilities time restrictions. Therapeutic activities can be used throughout the curriculum; and range from warm-ups to interactive, situational drama. The curriculum is open ended, with each instructor having the freedom to vary the progression of supplements (i.e., films, activities, presentations, or debates) in a manner which best fits the group needs.

The participatory style of instruction for which this curriculum was designed represents a radical shift in the treatment approach being used by Georgia's Department of Corrections. Historically, Georgia's correctional substance abuse education curriculum was designed to be administered in lecture format, with no limitation on the number of offenders who could attend a session. The new curriculum sets a maximum number of participants per session (25), and is receptive to Dunn's (1988) recommendation of an informal, tactile-kinesthetic design. This style of instruction has been implemented with favorable results within localized correctional institutions, independently serving male and female offenders, while utilizing both therapeutic activities as well as a holistic approach to dealing with substance abuse. Numerous indoor activities have been found to be successful when working with drug abusing offenders while teaching about recovery, focusing on life skills or examining ways to be successful when released (pre-release). In order to help counselors become more creative in using adventure at their site. The various activities contained in the curriculum were chosen for accessibility to the indoors and requiring little or no materials which cannot be found within a typical institution.

Successful Activities used in Corrections

What follows are a series of activities designed for use in group sessions in correctional settings. The activities are designed to parallel concepts in the substance abuse, life skills, and pre-release curriculum. These activities have been tried and tested with both the adult and adolescent populations that have proven to be successful in working with adolescents and adults who have previously been involved in substance abuse. Several of these activities are designed to promote a team spirit and to strengthen the bond within the group. Group sizes of 12-25 have been kept in mind when designing these activities. Sometimes it will be necessary to divide the group in half or have them work with a partner.

Sequencing. The activities are presented in a sequence that moves from easier to more difficult. The activities should be approached in this manner such that those in the beginning are attempted prior to moving to those at the end. There is no need to take the activities in an exact sequential order; the leader is encouraged to mix and match activities to meet his or her goals for a particular counseling session.

A typical sequence within any session will be to try several short warm-up activities described in the first unit before attempting the main activity for the session. These warm-ups, while brief, can serve to get the group into a spirit of working together that can make the group counseling session more productive.

Warm-up activities. Any one of these activities can be used as a warm up to any of the other sessions. It is advisable for the counselor to use 1-2 warm-ups per session in the beginning sessions of the group and maybe have one during the latter sessions of the group experience. When a group session is starting, many times the offenders are not settled in a frame of mind to begin to work or are so tired from the days activities that they are about to fall asleep. These activities help stimulate the mind and prepare the offender for the main activity by having the offender move around and participate in a short activity. The warm up activities are particularly well received by the incarcerated offenders due to the fact that most large group interaction within an institution is work related or mentally stressful. These activities give the offenders an opportunity to enjoy the benefits of a large group in a non-threatening and noncompetitive atmosphere.

(1) **Quail shooter's delight** (Phones and Faxes) (Rohnke, 1984, p. 63): Equipment needed: enough soft Frisbees, nerf balls, clean socks, or combination for all group members to have one. Have two group members stand back to back in the center of the circle of group members. The object is to have all group members throw their object to the members in the middle and see how many items the pair in the middle can catch. Try several pairs and see who can catch the most.

(2) **Group juggling** (Rohnke, 1989, page 84) Equipment needed include several tennis balls, clean socks, or nerf balls. With the group standing in a circle, the object is to begin one ball in a sequence by throwing it to someone in the group who in turn throws it to someone else until all group members have had the ball. Group members should remember the sequence that the balls were thrown since the object is to have several balls going at once following the original sequence. So after the sequence has been well established, start one ball and follow it with another and another and another. With incarcerated persons this activity has been shown to develop a sense of empathy among the individual group members.

(3) **Line Up(s)** (Rohnke, 1988 page 112 and (1984 , page 163) where you give the group a criteria by which to form a single file line. The criteria can be a simple as alphabetic line up by first name, age, birth-month, shoe size, weight, height, distance home town is from site, etc.

Debriefing of Warm-ups The purpose of the warm-ups is to get the group ready for the main activity. There is usually no discussion unless some unusual event takes place such as one member being very uncooperative or the group relating their inability to complete a task to some other issue going on in the group. On occasion, activities such as Quail shooter's delight or group juggling can be generalized into the 12 step concepts of helplessness or a sequential lifestyle.

One of the prime ways warm-ups are used in addition to getting the group ready are as assessment of the groups' readiness to move on to another activity. Noting the groups' resistance or willingness to work together is valuable information for the leader that is rarely accessed by just talking to them. In most instances, the individuals will look forward to the activities as a part of the group process using the cooperation and support generated by an activity as a base from which to build the interpersonal value needed in order to have an effective learning experience.

Blind line up (Rohnke, 1988, page 112,) Equipment required includes blindfolds if the eyes closed method is not used). Like many of the activities, this one provides an opportunity to experience helpless and powerlessness when the offender does not know how to communicate successfully with others in the group or does not know what is expected of him or her. An additional advantage of this activity is setting up and intentional liar who tries to con the group into believing him or her and thus preventing the group from achieving its goal..

Split the group in half for this activity. Number the group from "1" to ever how many people are in that half of the group. Tell the group they must communicate without speaking in this activity. The object is to have the group line up in an order you have given them. Number each group off and have them begin.

After the group has successfully lined up you can attempt the activity again with a "twist". Tell the group one member will be designated as a liar/fooler and that person's job is to confuse the group members by giving them false information and by generally mixing them up. The group member's job is to determine when they are being lied to and when they are being told the truth. If the believe they are being lied to they can point their finger in the direction of the liar and say "liar". If they are successful in pointing out the liar the liar is out of the game for 30 seconds. If they are unsuccessful, they have blown their chance since they only have one opportunity to call the liar's bluff.

Debrief It can be very useful to focus on the feelings of group members when they first participated in the activity. What was it like to not know where you belonged in the group? What are other times in your life when you have felt similar? What was the feeling when you found your proper place in the group? What are other times in your life when you have felt similar? The experience of being lied to is also very useful to discuss here. How do you know when you are being lied to and when you are being told the truth? How can you tell the difference? When are you not sure? What can you do about it? When the lineup is performed with eyes closed it can be interesting to notice which of the participants is cheating and discuss the advantages of looking during such an activity. Was it more or less satisfying to complete the activity by cheating? Following the rules gives the offender an opportunity to act responsibly and gain an almost immediate sense of satisfaction for doing so.

Mine Field (Rohnke, 1988, page 51). Equipment needed includes blindfolds; and some pre-activity set-up is required. Site preparation will require a rope being placed on the floor approximately 15-20 in width and for a length of 20-30 feet. If no rope is available, establishing a boundary with chairs, desks, or tables can be accomplished with a little effort. Within the boundaries spread all of the balls, frisbees, some chairs and other furniture that each pair will need to negotiate. This activity has been performed within institutions by placing individuals within certain boundaries inside the minefield. The individuals would then become the obstacles and would take on the duty of sounding like some of the relapse obstacles the offender is likely to face upon release.

This is an excellent activity for focusing on encouragement and positive feedback. The pairs find it difficult to communicate directions clearly in the beginning but are able to see some success as they continue. The activity also offers a way to help anticipate problems in the future and discuss ways to get around them or avoid them entirely. Use the entire group for these activities. The group will need to pair up bust should all stay together. It can be useful to have the group members try the mine field by themselves prior to having them pair up and attempt it.

After group members have a chance to try the activity on their own, have them pair up and start from different ends of the mine field, several pairs at a time. The guiding partner must stay outside of the boundary and direct the other partner. If/when they run into something, they are out..

Following several pairs in the mine field, note how the guiding partners may be using many "negative" guiding words (don't, no, or labeling somebody as a fool, etc.) Comment on these guiding words and ask the group to accept an additional challenge of only using positive, encouraging words in their guidance.

Debrief This is a powerful and very fun activity which can generate the following routes (to name a few) for discussion. (1) The success of going at the mine field alone versus having some guidance can be discussed. (2) The different forms of guidance: typical versus limited to encouragement can be discussed. (3) The difficulty of making guiding statements clear and getting people to do what you want is also worthy of discussion. (4) This activity lends itself to discussions of addiction in that the person trying to make it on their own is usually not a successful as the person who is willing to accept some help. How are the offenders similar or different in real life from the way they reacted to the mine field? Did an offender intentionally lead another into an obstacle because they did not perform well while they walked through? What did it feel like to temporarily lose the voice of the partner and be lost among the obstacles? Did it seem familiar to have the odds against an errorless performance? How did the offender define success in the minefield?

If the counselor is able to use actual beer and liquor bottle, rolled up newspaper (joints) or oregano in baggies, sugar or lumps of baking soda in plastic bags, or monopoly money (for the dealers) within the mine field, the direct relationship to finding a successful way through a world of drugs. In the discussion the counselor can have the offender anticipate what problems they may have in finding their way successfully through the field of available drugs and money.

Summary

These representative activities demonstrate how traditional adventure programming ideas can be used successfully in an indoor setting when working with substance abusing adolescents or adults who are incarcerated. All of the equipment variations mentioned in the activities have been used within correctional institutions and are evidence of how these activities can be successful with extremely limited resources. It would be unfair not to admit that within correctional institutions the initial reaction of the offenders to the idea of beginning these activities is somewhat skeptical. However, if the counselor or program specialist has the desire and energy to simply begin these activities, the offenders may soon find themselves drawn into cooperating and actually enjoying the activities more so than they first imagined. Finally, the attention that these activities draw within an institution is considerable; and thus the debrief process and the therapeutic goals of the program become crucial elements of the activities. As professionals working with clients, be constantly aware of the group interactions and the therapeutic benefits of these activities will become evident.

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A LIFE SKILLS-EXPERIENTIAL LEARNING APPROACH TO DRUG PREVENTION AMONG STUDENT-ATHLETES

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The abuse of alcohol by college students worldwide has become a challenge for university officials and health care professionals. Interestingly, a sub-group exists within the university setting that appears to need additional drug prevention programming concerning alcohol and other drugs; student-athletes. Currently, only a limited number of drug prevention programs specifically tailored for student-athletes exist in university settings. These programs are information-based and assume that knowledge will result in behavior change.

Research shows that athletes appear to be at increased risk for negative lifestyle behaviors such as alcohol abuse (Nattiv & Puffer, 1991). Intercollegiate student-athletes face a variety of unique demands and stressors in their quest to succeed both on and off the athletic field. Difficulty in meeting the multiple demands and roles may create particular developmental problems for those less prepared for the rigor of college life.

The purpose of the **Life Skills Program** is to provide an ***experiential learning*** approach to drug prevention. A multi-focused method that emphasizes life skills such as decision-making, problem solving, peer pressure resistance, leadership, and transitional skills is being implemented. Learning life skills while being actively involved in group development processes emphasizes personal growth and cooperation.

A peer athlete helping program called the Student Peer Athlete Network (S.P.A.N.) has also been implemented to provide informal peer support services. The main purpose of the S.P.A.N. Program is to train upperclass student-athletes in peer helping skills to assist other athletes in a variety of academic, athletic, personal, and social areas.

Data are obtained from a drug questionnaire given to student-athletes from 28 varsity teams. Drug knowledge, attitudes, usage, risk factors, and self-esteem are analyzed and compared to other athlete and non-athlete control groups.

Results indicate that alcohol is the drug of choice for collegiate student-athletes. Eighty percent of freshmen student-athletes used alcohol, and percentages increased for senior student-athletes. Usage of performance and societal drugs was found to be extremely low. The use of anti-inflammatories, smokeless tobacco, and laxatives decreased slightly after the freshman programming. Additional multivariate analysis and recommendations will be examined and discussed.

Corporate Programs

TRANSFER PROBLEMS IN OUTDOOR MANAGEMENT DEVELOPMENT PROGRAMS AND HOW TO OVERCOME THEM

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Abstract

As the popularity of outdoor management development (OMD) grows, review articles have begun to appear in management journals. Most of these, however, are descriptive in character and contain little or no critical comment. In general they leave underdeveloped the crucial elements of OMD which centre around the transfer of learning from the outdoors back to the workplace. This paper examines the issues and problems that can arise in relation to the transfer process. A six element model of effective management development is outlined. The problems that can arise with OMD programs are reviewed in relation to this model and suggestions are made as to how these may be overcome. The paper concludes that for OMD to have a lasting impact on organizations, as well as individuals, a thorough process of consultation with the client organization must be undertaken. In addition aspects of organization development consulting practice could usefully be employed in OMD work.

Introduction

In the last decade there has been a large increase in the number of organisations using outdoor management development (OMD) programs. In a survey of Australian training and development practices in 1991, for example, 23% of organizations surveyed said that they used outdoor management exercises (Collins and Hackmann, 1991).

The processes involved in OMD have now been quite well documented in mainstream management journals (See for example: Chapman and Lumsden, 1983; Cacciope and Adamson, 1988; Arkin, 1991). Whilst containing some useful advice of a general nature about OMD programs, these contributions do not systematically review potential problems relating to OMD programs and how these might be overcome. In particular they leave underdeveloped some of the more crucial elements of the OMD process which centre around the 'transfer' of learning from the outdoor program back to the workplace. More recent contributions published in *The Journal of Experiential Education* have focussed on the general issues concerning transfer (Gass, Goldman and Priest, 1992), the specific issues in relation to the development of appropriate metaphors (Gass, 1991), and the links between OMD and organizational development (OD) initiatives (Flor, 1991).

These contributions are signs of a maturing approach to OMD and a growing reflexiveness amongst practitioners within the field. This paper attempts to develop some of the points made in the references cited above and to combine these with insights from the author's own experience as a provider of OMD programs in Australia. The integrating framework for the paper is a list of headings of general problems which affect all management development initiatives, irrespective of their nature. This is a particularly useful starting point for two reasons. First, it demonstrates that many of the transfer problems associated with OMD are not unique. Second, it highlights the responsibilities of the client organization in supporting OMD initiatives within the workplace. However, the points made in this paper highlight the need for a greater reflexiveness amongst OMD providers in relation to the context of the organization that they working for.

General Transfer Problems and Management Development

As Mol and Vermeulen (1988) have noted, six elements must be present if any management development intervention is to be successful. These are:

- Adequate analysis of future organizational needs in terms of management competencies, operational skills required in different jobs within the organization, and personal development needs of the staff.
- Proper 'fit' or congruence between the organizational culture and the development intervention.
- The active participation of top management in the intervention.
- The creation of a desire for development and skills improvement within the organization so that participants in management development initiatives want to improve their skills.
- The applicability of the skills that are developed in a program to situations that are present in the workplace and that are likely to be encountered by participants in their jobs.
- Positive support for the newly learned approach or skills in terms of evaluation, feedback and reward in the workplace

Whilst the above list is sobering for even the most fervent believer in management development, it is instructive to note that only the first and the fifth of the points made above are solely in the hands of the provider. The rest are either within the grasp of senior management within an organization or are, at best, open for negotiation and liaison between the provider and senior management. What this suggests is that the role of the OMD provider must be broadened to include advice and consultantcy in the area of organizational development (OD) if lasting organizational change is an expected outcome from an OMD program. By necessity this will also mean a shift of focus away from outcomes related to performance and competency, or *manager* development, to outcomes related to the organization as a whole or *management* development.

The rest of this paper examines some of the specific problems related to the transfer of learning from OMD programs within the framework of general problems noted above. Each section will highlight some of the problems that can occur and make suggestions as to how these may be overcome in consultation with the client and OD initiatives.

Specific Transfer Problems of OMD Programs and Suggested Solutions

Inadequate organizational analysis prior to the program

There are a number of problems relating to OMD programs which can result from insufficient consultation between the programmer and the client before the program commences. Without adequate consultation there is a danger of unrealistic expectations being created within the client organization or outcomes from the program which bear little relevance to organizational needs.

Some of these problems relate to the nature of OMD programs and the multiple benefits that can flow from them. It is common, for example, to find in the promotional literature for OMD programs the claim that OMD can lead to: improved leadership skills; more effective teams; enhanced problem solving ability; better decision making; more creativity; increased self esteem; higher levels of trust and improved productivity. All of this is true in certain circumstances, but it would be an exceptional program that could deliver all of these benefits simultaneously. This suggests that great care should be taken by providers in precisely defining client program objectives. Furthermore, providers should be 'slow to promise but quick to deliver'. It also suggests that, ideally, providers should have some expertise in diagnosing organizational problems, should be familiar with the literature on organizational structure and should have some management experience of their own.

A related problem is that of 'skills lag' whereby organizations define their training needs on a current analysis of skills required, or even worse retrospectively, instead of thinking about future needs. By the time a training intervention is diagnosed, approved, designed and conducted the needs of the organization may have changed. Virtually every substantial organization in Australia has been through a process of major structural change in the last five years. In many cases there has been more than one 'restructure' and in a few cases the process of change has become a constant feature of organizational life. In addition to structural changes many organizations are adopting new working philosophies which require a total change of mindset for many employees, the current movement towards Total Quality Management being perhaps the most notable example of this. All of this would suggest that providers ought to be asking clients what expectations they will have of their employees in two years time as well as what expectations they have now.

Other problems which can emerge as a result of inadequate consultation with the client are the design of inappropriate metaphors, the lack of context and incorrect sequencing in the program activities. These issues are discussed in a later section of this paper which deals with skills development on OMD programs.

In general the pre-program consultation should be regarded as a crucial part of OMD consulting. Program providers should take as much care with program objectives and design as they do with the physical safety of participants. Furthermore, they should be ethical and knowledgeable enough to suggest alternative forms of intervention if the organizational problem does not warrant an OMD program.

Problems related to corporate culture

A generic problem for OMD programs is that of 'exoticism' whereby few people in business know exactly what is involved in OMD programs. Managers may know something about the activities of an OMD program, but it is likely that they will not be familiar with the underlying philosophy of OMD and the implications of this for their organizations. This is becoming less of a problem these days because of the proliferation of OMD users, but is still common.

The lack of knowledge about what is involved in OMD is, more often than not, accompanied by a lack of consideration of the fit between OMD and the culture of the client organization. For example, nearly every manager will agree that leadership (and leadership training) is important, but far fewer will have a conceptual model of leadership which recognises how situational determinants influence leadership style. This can lead to problems whereby managers are happy to support their staff to go on OMD programs focussed around leadership, but they are not prepared to alter their own (often top down) leadership style to accommodate this when the staff return to the organization determined to change 'the way things are done around here'.

Even without the resistance of individual managers, implementing culture change within organizations is notoriously difficult. In fact the very idea of the 'manageability' of culture is a contentious one in the organizational studies literature (see Dunford (1992) for a review). This makes it all the more important to be aware of any cultural incompatibilities before OMD is initiated. In order to ascertain what type of culture exists within an organization and whether of not it is likely to be congruent with an OMD program, consideration needs to be given to a diagnosis of culture. According to Dunford (1992, p. 183) diagnosis of culture can be made through an analysis of themes, an analysis of elements or a combination of the two. An analysis of themes would involve a look at factors such as:

- The degree of autonomy given to employees
- The degree to which productivity is encouraged or restricted
- Whether conflict is suppressed or dealt with openly
- The degree to which information is shared or withheld
- Whether the organization is customer driven
- Whether criticism of the organization is encouraged or discouraged
- Whether innovation is rewarded
- The extent of hierarchical organizational practices
- The level of employee participation in decision making
- Whether team work is encouraged and rewarded or emphasis placed on individual action
- Whether long term thinking is encouraged or people are valued for "fire fighting"

Alternatively, the culture of an organization may be analysed through a focus on the elements of culture such as: language, stories and myths, ritual and ceremony, behavioural norms, managerial practices, physical layout, and organizational beliefs. According to Dunford (1992, p. 184) the combination of themes and elements can be used to form a culture analysis matrix.

By undertaking some form of culture diagnosis before commencing an OMD program, managers and providers reduce the risk of philosophical incompatibility between the program and the organization. The problems presented by, for example, autocratic or risk averse cultures can thus be easily identified and addressed. This process will also lead to the early identification of problems of paradigm acceptance amongst likely program participants.

Another potential problem in the area of organizational culture is the existence of different and competing sub-cultures within organizations. In most cases it is a fallacy to talk about organizational culture as though it is an integrating set of values which binds all organizational members together. Instead it is more accurate to refer to sub-cultures within an organization and recognise that "the culture of the organization" reflects the values and beliefs of the dominant sub-culture.

In many ways the ideal type of group for OMD work is a group that works together within the organization since the group will have its own sub-culture. This sub-culture may or may not correspond with the overall organizational culture but in any event the fact that the group will be together upon return to the workplace means that it will be able to maintain its support mechanisms and any unique ways of interacting that it has developed during the program.

Of course it may well be that the whole purpose of an OMD program is to help break down sub-cultures within an organization and to bring about more integration. This is exactly the purpose of a program that this author is currently involved with. In this case OMD is being used to try to break down barriers between four groups of employees who previously worked for separate organizations but who, as a result of a merger, now have to work together. Alternatively, it may be that the purpose of an OMD program is to transform an existing dominant culture, in which case the problem of cultural compatibility does not arise. However, if it is the case that OMD is being used as part of a culture change program, then the support of senior managers within the organization is vital if it is to succeed.

Lack of senior management support

The reason why senior managers need to be involved in and supportive of OMD programs is that they are generally the shapers of the dominant sub-culture of the organization as has already been noted. Ultimately, it is not trainers who change organizational culture, but senior managers.

It would appear then that a vital part of the briefing for an OMD program is to ascertain the intentions and motivation of senior managers, or the managers responsible for the organizational unit where the development is to take place, in relation to attendance at the program. This is especially true of OMD programs because of their experiential nature and their transformative potential. Shared meaning and culture comes about through shared experiences. Therefore managers must have the experiences to share the group meaning. Moreover, it is well established in the management literature that group behaviour will be heavily influenced by the style of their manager. Groups tend to do as managers do; not as they say!

There are many reasons why managers cannot or will not attend OMD programs and this has to be recognised as a fact of life. However, the role of the trainer or OMD provider is to clearly spell out to managers the consequences of their non-attendance and encourage them to become involved. This may entail a role for the provider in educating the client in terms of OMD philosophy and practice. It also suggests that the ideal way to run a program within an organization is to 'cascade' from the top of the organization downwards. Getting senior managers onto the program first will also help with the next problem; that of unmotivated program participants.

Unmotivated participants on OMD programs

Some of the common reasons for lack of motivation on the part of program participants are:

- Fear of physical injury/strain/embarrassment
- Fear of the unknown
- Fear of self disclosure
- Fear of judgement/evaluation - particular problem for senior managers
- Lack of self esteem
- Inhibitions related to race, sex, education or other social factors.

Many of these can be overcome by adequate pre-program briefing and good program design and delivery. For a summary of program design points see Buller, Cragun and McEvoy (1991) and Gass, Goldman and Priest (1992).

A more difficult barrier to effective transfer of outdoor programs relates to participants in programs who have individual behaviour or learning styles which are not suited to OMD programs. Honey and Mumford have developed an influential typography of learning styles which identifies four styles: activists, pragmatists, reflectors and theorists. Intuitively, it would appear that the activist and pragmatist style of learners are more likely to be attracted to the type of learning that can come from OMD programs, whereas reflectors and theorists are more likely to be skeptical. One strategy adopted by this author and colleagues in relation to skeptical participants, is to structure into the program a number of short sessions on management theories of leadership, team building and personal development. Whilst this takes time away from the process of experiential learning, it serves to help participants who require a more formal elaboration of theory as well as a giving all participants an opportunity to think explicitly and concretely about the links between the way they conceptualise the world and the way that they act. In the same way, providing participants with a choice of theoretical models can be useful in demonstrating to them the usefulness of 'reframing' (Bolman and Deal;1991) organizational practices to allow the utlity of different perspectives to be judged.

The development of skills in OMD programs which do not mirror real problems in the workplace

According to Gass (1991) transfer of learning from experiential education programs can occur at three levels:

- Specific transfer - which occurs when skills are learned which can be directly translated into another situation (e.g. listening).
- Non-specific transfer - which occurs when processes of learning are generalised into attitudes which the learner will make use of at some time in the future (e.g. tolerance of others).
- Metaphoric transfer - which occurs when processes in one learning situation serve as an analogy for learning in another situation (e.g. learning to take risks at work as a result of an abseiling experience).

Participants in OMD programs can learn on all three levels, although the most important of these is metaphoric transfer. For this to work effectively the metaphors must be set in an appropriate context so that program participants can easily make the link between the activity and an analogous situation in the workplace. Moreover, according to De Shazer and Minuchin (cited in Gass, 1991, p. 7) the metaphors should also be 'isomorphic' (ie contain equivalent structures and similar features to real situations that the participants will encounter in the workplace). Bacon (cited in Gass, 1991, p. 7) has argued that four key elements must be present in order for a metaphor to be effective in therapeutic situations. These are that the metaphor must:

- Be able to hold the participants attention
- Have a different, successful, ending to a real life situation
- Be isomorphic
- Contain enough detail to facilitate the participants 'transderivational search' (ie the participant can attach personal meaning to the situation).

Applying these principles to corporate programs highlights two clear needs in terms of program design and facilitation. First, the use of 'off the shelf' activities which are not properly contextualised is not going to facilitate metaphoric transfer. Care needs to be taken in the contextualisation and sequencing of activities in order to encourage participants to make the links between activities and the workplace. Second, the actions required for successful completion of the program activity should be isomorphic to those required for success in the workplace. Third, the process of debriefing should ultimately focus on the isomorphic nature of actions on the program and actions in the workplace. All of this again emphasises the importance of the consultant being aware in detail of the client organizations training needs and organizational dynamics

Inadequate reinforcement mechanisms in the workplace

Flor (1991, p. 31) has noted the stereotypical differences between OMD and OD. These are reproduced in Table 1.

Table 1: A Comparison of Experiential Education and OD Characteristics

Experiential Education	*Organization Development*
• focus on individual-group experience • short-term relationship with client • individual takes home new perspective and/or skills that empowers them to better live in a system which is not necessarily seen as changing • need to know individual and group psychology • informal process of assessment prior to planning course or program • espoused methods of change generally more 'normative' in nature ie 'we know what they need, more challenge, risk taking etc...' • tends to be 'off the shelf' training • works primarily with newly formed groups of strangers • staff often see self as different from client, especially corporate clients, rather than seeking and acknowledging similarities; sometimes leading to a 'we-they' perspective • little or no follow-up and evaluation	• focus on organization • long-term relationship with client • focus on changing the organization's culture by affecting group(s) • change must occur in the system (or sub-system) to support change in group or individual • need to know organization psychology and culture • formal needs assessment of organization and subsystems done prior to planning • may be 'normative' or 'situational' in nature ie 'what is needed depends' • more 'customised' training • works primarily with existing groups or co-workers • planning actively involves the client, collaborative in nature • follow-up and evaluation built into action plan

The main differences between OMD and OD are the long term nature of the OD process, the effect of OD on the organization as a whole, and the emphasis in OD on changing organizational culture (Flor, 1991, p. 31). In line with this, individuals who have participated in OMD programs (no matter how successful), may expect to experience a number of 're-entry' problems as they return to the workplace. Some of the more common ones are:

- The 'return from space' effect - whereby the new ways of understanding self and organization developed by the individual on the program are brought back to the same environment and the same work relationships which previously existed. The person may have changed but the workplace may be exactly as it was before. In these circumstances it is difficult for people to maintain new approaches which they committed to on the program.

- The 'hangover effect' where people returning from OMD programs become bored and disillusioned because work life is not as exiting and interesting as life on the program. (It is not unknown for OMD programs to stimulate resignations, divorces and other major life changes).

- The 'widows and orphans effect' whereby the support of a nurturing environment which encourages openess, honesty, risk taking etc., is replaced by cynicism, conservatism and political manipulation back in the workplace.

Much can be done by providers to facilitate and narrow the re-entry process of individuals back to the workplace. First, participants should be advised to initially set themselves modest and specific goals which are achievable in the short term. Second support mechanisms such as 'buddy systems', follow up meetings and alumni associations can prevent the abandonment of goals as a result of isolation. Third, photographs and icons of the program, badges and T-shirts can all help to celebrate the program and remind participants of their feelings during different activities. All of these can ease the process of transition and assist the transfer of learning back to the workplace.

In addition, though, there is also a need to put in place structures to ensure that the impact of OMD programs is tracked at an individual, group and organizational level. In order for this to occur, more formal evaluation of programs needs to be established as a normal feature of OMD programs. This is difficult because, in general, the outcomes of OMD programs are holistic in character and therefore hard to assess in any quantifiable way. Probably the best method of evaluating the impact on individuals is that of 'triangulation'. This involves a combination of self-assessment (or peer assessment), subordinate assessment and supervisor assessment of a limited range of core competencies which have been established as desired outcomes of the program. However, this is costly, time consuming and potentially threatening to the individual under assessment. Potential methods for group performance assessment would include aspects of the above as well as more quantifiable measures such as output rates, reject rates, downtime and other measures associated with the Total Quality Management approach. However, this is also expensive to initiate though, and requires the acceptance of a measurement philosophy for group and organizational outcomes.

Clearly, evaluation on any basis other than the traditional anecdotal and 'happy sheet' methods is a fairly major undertaking in its own right. This should be made clear to the client organization at the time that the objectives of the program are formulated and the desired outcomes specified.

The fact that the outcomes of OMD programs tend to be focussed mainly on individuals rather than groups or organizations represents perhaps the biggest single obstacle to the transfer of learning from OMD programs to the workplace. What this indicates is the need for a closer alignment between the OD and OMD approaches to ensure that OMD initiatives are integrated into some of the more global processes involved in OD initiatives. Without changes in the culture of organizations to make them more supportive of the general philosophy of OMD programs, there is always a high probability that individuals will be in for a 'hard landing' and that the transfer of learning from program to organization will be impeded.

Conclusion

This paper has outlined some of the problems that can arise with OMD programs. Six major problem areas have been identified and suggestions have been made about how some of these may be overcome. In particular it has been suggested that for OMD to become more effective more consideration needs to be given to the organizational characteristics and circumstances of the client.

This in turn has suggested a wider role for OMD providers in the corporate arena and a move to take on board some of the traditional concerns of the organizational development movement. This has implications for the skills base of OMD providers and suggests a need for a greater understanding of organizational structures and cultures.

Without attention to these wider processes OMD providers will probably remain involved in *manager* development but not *management* development in its fullest sense. Individual managers may improve their effectiveness as a result of OMD programs This in itself may be useful in the short run but it may well be ineffective in the long term because the changes that individuals make may prove to be incompatible with the overall culture and structure of the organization and will ultimately come into contradiction with them.

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EVALUATION OF CORPORATE ADVENTURE PROGRAMS

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During the last 10 years more and more corporate organizations have participated in outdoor adventure programs. It is estimated that these organizations spent over 10 million dollars on this form of education. This seems to point out adventure programs are not a fad, but a legitimate mainstream alternative. This workshop provides an overview of what happens at one of these programs, how to develop and design the best program possible, and how to avoid situations that could cause the end of a program.

Workshop Outline

I. What a typical corporate adventure program looks like

- the diversity of programs offered
- program objectives
- who are the participants.
- content (the workshop will feature demonstrates of initiatives used in corporate programs)
- how initiatives are debriefed
- how companies providing this training follow-up
- price ranges of courses
- who the facilitators are and what they are paid
- participants' evaluation of corporate adventure programs

The above research is based on survey data from over 40 companies specializing in outdoor programs.

II. How to get the most out of corporate adventure programs

or

What the facilitator and/or client company should know

or

How to design the most marketable program

- how to get upper management support
- how to link program objectives to company-wide goals
- what the "perfect" facilitator does
- how to transfer learnings and skills back to the office
- creating a fun environment
- building the "team" with your facilitators

III. Survival issues for companies or individuals providing corporate adventure programs and what to do about them.

- what happens when there are injuries or accidents?
- how to tie in cost of the program to Return On Investment (ROI)
- valuing diversity — participants as well as facilitators
- dealing with difficult participants

WORLD CLASS MANUFACTURING PURSUIT

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Many companies, including Digital, are aspiring to reach "World Class" excellence. Digital has found that the requirements to achieve this excellence contain the following essential elements:

Customer orientation
Process focus
Continuous improvement and experimentation
Collaboration among organizations
Decision-making based on data

When all of these elements are in place, the result is a dramatic improvement in business performance. The Digital production environment in Burlington, Vermont, has achieved 10:1 reductions in process cycle time, doubled yields through their process, improved inventory accuracy by 50%, and reduced the number of management levels over the past four years.

How does this happen? The key is transforming the way people work together, so that *change* is a way of life. Much can be accomplished with "know-how" — learning and practicing new leadership skills, collaborative skills, and improvement methods. What is often missing is the "know-why", the shared vision and goals which provide purpose and alignment to an entire organization.

The people who led the transformation in Digital-Burlington now provide clients with education and coaching to assist them in their own successful journey. The Customer Integration group offers manufacturing consulting services, performs assessments and exchanges at customer sites, and delivers training and coaching in a number of areas, such as MRP II, Manufacturing in a Team Environment, Change Management, TQM and Train-the-Trainer.

Early on in their journey to excellence, Digital teamed up with Rock Point REACH, a non-profit organization specializing in adventure programming. Digital employees and clients have used the Rock Point REACH ropes course as a key element in their training and workshop offerings. This has lead Digital to develop consulting services and training curriculums which rely heavily on experiential and adventure components. They have found these components to be highly effective in engaging clients and enabling them to transform their experiences through the use of metaphor and role play.

The World Class Manufacturing Pursuit is one of several of Digital "experiential" offerings. It is designed to be a hands on manufacturing simulation, where participants, as members of a fictitious manufacturing organization are asked to produce a "product" made out of Flexiblocks.(R)

The game is conducted in rounds. Business results from each round are calculated and posted. After each round the participants use problem-solving tools to improve their process.

Over the course of the simulation, participants invariably move from traditional roles to a collaborative team approach, reinforced by the improvement in the business results.

The power of this exercise is that participants, individually and collectively, experience the transformation. They have discovered for themselves, through doing it, how to make these types of changes in their own work lives.

The intended audience for the World Class Manufacturing Pursuit (when presented to clients) is cross-functional and cross-level representatives from organizations who are interested in developing an environment of collaboration and problem solving.

The consultant's role is as a coach and mentor; the client owns the process. A lead Digital consultant partners with a leader from the client's organization. Together they assemble client-Digital teams with many areas of experience.

The participants in this AEE conference workshop will have the opportunity to "play the game" (ie. collaborative root cause problem solving) and to gain a better understanding of the consulting practices used by Digital through lecture and slide presentations.

Management, Administration and Safety

STRATEGIC PLANNING IN VOLUNTEER ORGANIZATIONS: A CASE STUDY

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Abstract

The Nova Scotia Outdoor Leadership Development Committee's experience in developing a strategic plan is used as a case study for discussing issues related to implementing the strategic planning process in a volunteer, not-for-profit organization. The process used by the committee is assessed in order to develop a set of guiding principles.

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Most of us have experienced the pain and ecstasy associated with working for volunteer organizations. Sometimes we are driven to work laboriously for such an organization by an enduring and important principle. The greater the commitment, the greater the frustration when progress toward that which we believe in does not take place. Tedrick and Henderson (1989) suggest that volunteers are oriented toward their own learning, growth, and excitement and that they may be motivated by job enrichment and job enlargement. Vogt and Murrell (1990) discuss empowerment as an motivational issue. They suggest that motivation is an individual matter which is enhanced by a sense of ownership of organizational objectives and the act of managing the organization according to relevant objectives rather than past practices. Planning, therefore, benefits the organization and the volunteer by helping the organization to maintain volunteer commitment and by providing the volunteer with an opportunity to learn, grow, and invest in achieving organizational objectives.

Strategic planning involves a set of activities which help prepare an organization for the future (White et al, 1986). Bissix (1991) indicates that the process is one which includes describing the present and desired position of an organization. The gap between the two positions is defined and a plan to close the gap is developed and implemented over an appropriate period of time. The plan is monitored on an ongoing basis to ensure that the organization is strategically positioned. He suggests that some of the benefits of strategic planning are the effective and efficient use of resources, the maintenance of "organizational tone and readiness", the building of "esprit de corps", and the creation of, rather than reaction to, a future.

Implementing a strategic planning process in a volunteer, not-for-profit organization involves managing a variety of situations and dynamics characteristic of that type of organization. This paper recounts the Nova Scotia Outdoor Leadership Development Committee's experience in developing a strategic plan. A review of the strategic planning process used by the committee serves as a framework for discussing specific issues related to implementing the process in this volunteer organization.

The Nova Scotia Outdoor Leadership Development Committee (NSOLDC) is an advisory committee to the Minister responsible for the Nova Scotia Sport and Recreation Commission. In addition to advising the Minister about provincial matters pertaining to outdoor leadership in the province of Nova Scotia, the committee manages the Nova Scotia Outdoor Leadership Develop Program (NSOLDP). The NSOLDP is comprised of a Resource Leadership Service (RLS), an Information Centre (IC), and a Basic Leadership Course (BLC). A brief description of each is in order.

The RLS addresses the need for flexibility so that specific outdoor leadership development courses can be designed and conducted for organizations and municipalities which require specialized training for their leaders. The IC is a function of the office of the Co-ordinator of Outdoor Recreation in the Sport and Recreation Commission. Current information about outdoor leadership programs is maintained and there, access to technical literature is made available to interested individuals. The BLC consists of seven, two day modules which offer training in basic outdoor skills including; woodsmanship, navigation, ethics, interpretation, emergency procedures, wilderness 1st aid, and survival. The Modules are supplemented by a longer leadership school experience which emphasizes the development and assessment of leadership in outdoor groups.

During the early part of 1990, the Co-ordinator of Research and Planning for the NSOLDC informed the committee of the need to develop a strategic plan. While a variety of evaluative procedures had been completed prior to the decision to develop a plan, none had produced the scope and structure needed to guide futuristic decision making and to ensure a unified, confident direction for the program. The decision to embark on a strategic planning process evolved over a six month period. Initial opposition reflected the limitations of past endeavours with planning activity, a reluctance to allocate funds to the process, or the realistic fact that, as volunteers, only a limited amount of time could be committed to a process which would require significant commitment from the group.

A strategic planning specialist was invited to speak to the group to explain strategic planning, convey expert opinion about the value of the process, and to discuss realistic time and fiscal implications. Several members of the group were convinced from the outset of the need to do a strategic plan and others were converted once they became more informed about the process. The committee approved the funds to complete a strategic plan and a consultant[1] was contracted to assist the committee with the initial stages of the process.

First attempts at learning a new skill are often met with frustration, exultation, or failure. Learning to think strategically is no exception. It was important that committee members be coached through the first stages of the process in such a way to develop strategic thinking and to ensure an appropriate level of success. The "strategic orientation" which began with the information session culminated in a half day workshop to plan for achieving the group's information needs.

In order to provide a starting point for the process, an examination of the current mission statement was undertaken (Davis, 1990). This brief declaration of the "business" of the NSOLDC put the committee in a position to pursue the next step in the process. It initiated a careful and comprehensive articulation of a mission statement which would take until the end of the process to finalize and would provide a basis for every decision to be made over the course of the next eighteen months.

The facilitator then helped the group to complete an internal and external environmental analysis. Organizations or individuals having a stake in the future of the NSOLDP were identified. They included individuals or groups who direct the program, who serve or are served by the program, or who are in the same "business" as the NSOLDC and offer similar programs to similar target groups (Davis, 1990). Each NSOLDC member chose a set of stakeholders to interview and a set of interview questions appropriate to specific groups or individuals were provided by the consultant. The questions related to perceptions of NSOLDP, expectations for the program for the next five years, image, past performance, and barriers to participation. The committee discussed appropriate contact and sampling procedures and a deadline was determined for submitting data to the consultant. The orientation workshop took place in October and data was to be submitted by mid December.

As is often the case, some committee members were unable to complete their tasks immediately and since regular business meetings did not include strategic planning activities, other than to serve as a gentle reminder of deadlines and responsibilities, it was difficult to get all of the data submitted in time to utilize it for the next step in the process. Phone calls to committee members situated across the province were necessary.

It is useful to acknowledge at this point the use made of alternative data sources. The Sport and Recreation Commission had completed an extensive program review and co-operated with the NSOLDC by releasing data to the committee which was relevant to the strategic plan. In addition, program evaluation data relevant to the BLC and the RLS was made available to the consultant. These combined sources included information about values, resources, and trends associated with the NSOLDP.

At this point in the process the consultant became invaluable. A new mission statement was drafted and a set of critical issues were identified from the data. The NSOLDC came to a two day workshop to make strategic decisions having made a significant contribution to information collection, but not having to complete the complicated, and in some respects threatening, task of articulating the critical issues.

The two day workshop took place in January, 1991. It began with a review of the issues and tentative mission statement as proposed by the consultant. While the explicit purpose of the session was to explain or change the proposed issues, it also served as an opportunity to confront reality. The "strengths and stretches" of the NSOLDP clearly were inherent in the key issues and the tentative mission statement challenged the committee to come to consensus about what is done, for whom, and how. Following the review, the first of many drafts of a new mission statement was completed and subsequently served as a yard stick against which decisions were assessed.

The task of turning key issues into visions and strategies was a difficult one. It required thinking about each of the critical issues to determine a vision of where the NSOLDP should be in 3-5 years in relation to that issue. Separating the issues, one from another, without getting trapped at the operations level required clear thinking broad enough to permit flexibility but specific enough to provide direction. The committee worked in report-back groups to complete a vision for each of the critical issues. The workshop culminated with a session in which strategies were produced for each of the visions.

Once committee members were back to the reality of jobs, families, and, to some extent, on-going NSOLDC business, it became difficult to regain a focus on the strategic plan. Upon reflection, it may have been better to extend the workshop to permit the committee to finalize strategies. Several members volunteered to complete strategies for some issues that were left incomplete at the workshop. Essentially, however, spring and summer passed, and the committee found itself at a September business meeting trying to organize itself to manage the NSOLDP for the coming year. The strategic plan became a lower priority when ongoing management issues were demanding attention. On the other hand, a certain amount of time to reconsider decisions made at the January workshop was desirable. There appears to be an appropriate time span to enhance productive reflection. The NSOLDC did not regroup to complete the strategic plan and develop implementation plans until January, 1992; an inordinate break in the process.

Fortunately, in the interim, an MBA student interested in strategic planning in service organizations volunteered to work with the Co-ordinator of Research and Planning to complete the strategic plan and develop implementation procedures. Prior to a second workshop in January, 1992, each committee member was asked to review and revise the mission statement as well as a limited set of visions and strategies. The first session of the workshop led to a significant revision of the mission statement and the revision and restructuring of visions and strategies into a more efficient set of planning statements. It was at this point, as evidenced by a concern for appropriate detail and for ensuring the transmission of the principles which underlie the NSOLDP, that the entire committee began to believe in and be committed to the planning process. The committee then turned its attention to the business of planning for strategic management.

The planning process provided evidence for restructuring the NSOLDC to eliminate, clarify or create positions. In March, 1992 strategies were assigned to each committee position and appropriate sets of critical success factors for the strategies were distributed. Committee members were asked to review the strategies associated with their position and attach a set of implementation objectives to each.

The NSOLDC agreed upon the following implementation procedures to be implemented in the fall of 1992. Objectives associated with each strategy would be prioritized based on a four year implementation period. At the first business meeting of the year each committee member would propose an action plan to the NSOLDC. Progress reports would be made at subsequent business meetings for the purpose of monitoring the plan and ensuring that information for keeping it responsive was acquired on an ongoing basis. Critical success factors evolved during the process of developing strategies would be reviewed to assist with the assessment of task accomplishment and strategic plan revisions. A report including a summary of the year's activities and recommendations for the future would be made to the Minister at the end of the fiscal year.

It took the NSOLDC thirty months to complete its strategic plan. Several important lessons were learned.

1. The allocation of time and money to fully support the process is necessary.
2. Consultant assistance is important for teaching strategic thinking and to permit full participation in the process by committee members.
3. Gathering information in the initial stages of the process requires some research expertise.
4. A key person within the organization must be committed to driving the process to completion.
5. The process of change may be a difficult one for some members of the organization. Employ human resource development strategies where appropriate and feasible.
6. Commitment to the process must be carefully nurtured and sustained.
7. Time is needed to permit volunteers who have other significant responsibilities to reflect on strategic decisions. Too much time, however, makes refocusing difficult.
8. Procedures for reminding people about commitments, teaching people about the

tasks at hand, and congratulating people about their achievements to date are fundamental to success.

9. Procedures for implementing the plan are crucial to success.
10. Critical success factors for assessing the implementation of strategic plans are essential.
11. Ongoing business should be conducted, where possible, in relation to the strategic plan.

Notes:

1. Lyle Davis provided consultation to the NSOLDC during the first year of the process. He was the founder of the Institute for Strategic Planning and the Co-ordinator of Research and Development for the Recreation Resource Centre of Nova Scotia. Lyle was killed in an unfortunate climbing accident at Lake Louise, Alberta on August 5, 1991. His contribution to the fields of leisure service and outdoor recreation is his legacy. was contracted to assist the committee with the initial stages of the process.

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GRANT WRITING - TIPS, METHODS, AND RESOURCES

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I. Laying The Groundwork

- A. Know Trends and Issues
- B. Know Funding Cycles
- C. Understand Intent of Grant Sources
- D. Ensure Own Capability and Area of Interest
- E. Idenufy and Collaborate with Key Contacts
- F. Identify Current Community Resources
- G. Ensure Time - Available for Writing

II. Getting Started

- A. Be Aware of Deadline
- B. Read Overall Request for Proposal Carefully
- C. Identify and Agree Upon Philosophy and Specific Goal
- D. Justify Need and Ensure Availability of Concrete Data
- E. Identify Roles, Responsibilities, Time Lines, TEAM EFFORT
- F. Decide on Overall Style
- G. Develop a Written Proposal Outline

III. An Overview of the Grant Award Process

- A. Request for Proposal
- B. Letter of Interest
- C. Proposal Submission
- D. Proposal Review and Project Selection
- E. Possible Negotiation
- F. Grant Award

IV. Types of Proposals

- A. Program Proposals
- B. Research Proposals
- C. Planning Proposals
- D. Training Proposals
- E. Technical Assistance Proposals

V. Categories of Foundations

- A. National
- B. Special Interest
- C. Corporate
- D. Family
- E. Community

VI. Categories of Other Grant Funding

- A. Federal Agencies/State/Providence/Local Government
- B. Community Clubs/Organizations

VII. Funding Facts

VIII. Grants/Contracts/Gifts - Differences

IX. The Pre-Proposal Evaluation - Over 50 Questions

You should ask yourself (Group) before
taking on a large project.

X. Critical Characteristics of a Proposal

- A. The CLARITY of the Proposal
- B. The Degree to which the Proposal is RESPONSIVE to the Funding Agencies Orientation and to the RFP (Request for Proposal)
- C. The Degree to which the proposal is INTERNALLY CONSISTENT AND LOGICAL
- D. The Degree to which the Proposal Reflects a Clear UNDERSTANDING OF THE PROBLEM TARGETED AND THE SERVICE METHODS PROPOSED
- E. The CAPABILITY of the Applicants
- F. The Degree to which the Application Reflects THOUGHTFUL PLANNING OF RESOURCES (E.G. STAFF AND MONEY). Given the Scope of the Proposed Project.

XI. What the Grant Reader Considers

- A. Mission
- B. Commitment
- C. Continuity
- D. Scope

XII. Components of a Proposal

- A. Cover Letter
- B. Title Page
- C. Summary/Abstract
- D. Introduction

E. Statement of the Problem
F. Statement of the Program (Objectives/Strategies)
G. Evaluation
H. Budget
I. Appendix

XIII. Additional Terminology

XIV. Over Twenty-Five Common Problems or Shortcomings

XV. Over Twenty-Five Problems - Federal Grants Can Create

XVI. Additional Information For Writing Proposal - Chain of Reasoning

A. Idea
B. Needs Justification
C. Bench Mark
D. Boiler Plate
E. Relate to Other Works
F. Objective
G. Procedures
H. Data Collection
I. Time Schedule
J. Staffing and Personal
K. Facilities and Equipment
L. Evaluation
M. Dissemination
N. Expected Outcome
O. Budget
P. Budget Detail Sheet
Q. Appendix
R. Letters of Support

XVII. Tips and Methods

A. Proven Ideas
B. Dealing with Foundations
C. Office Visits

XVIII. Finding the Right Funder

A. Corporate Research
B. Sources of Prospect Research Data On Individuals
C. Clearinghouses Related to Drug Abuse
D. Lists of Directories and Sources of Information
E. Sample Page - "The Foundation Directory"
F. Sample Page - Regional Grant Alert

INTEGRATING SAFETY GUIDELINES INTO RISK MANAGEMENT PLANNING

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Session Content

The session on integrating safety management techniques into risk management planning will focus on specific methods of reducing the risks in high adventure outdoor pursuits as well as recreational and educational field trips. The session will begin with a review of the myths and misinformation about techniques and safety procedures that have been carefully passed down over the years without adequate research on their accuracy or appropriateness in the leadership of outdoor pursuits. Exposing the misinformation about techniques and safety procedures in outdoor pursuits will allow the session to focus on building a risk management plan based on current and accurate information which will prevent or avoid accidents in outdoor activities.

This interactive educational session will explore a variety of leadership procedures related to mountaineering, whitewater rafting, kayaking, river rescue and backpacking. The procedures to be covered in the session include the following: trip planning essentials, how to give a safety briefing, whitewater safety guidelines, risk assessment, and the selection of safety equipment.

QUESTIONING TRADITION: ALTERNATIVE SAFETY TECHNIQUES AND PROCEDURES FOR ROPES COURSE AND CLIMBING PROGRAMS

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Abstract

Tired of spending 45 minutes teaching students to belay only to still have a third of the class occasionally take their brake hand off the rope? In line with the conference theme of tradition and our future, this workshop will look at numerous current standards and procedures used in adventure education. Has tradition "blinded" us to new and better techniques while perpetuating many unsafe practices? Topics such as the risk/benefits to be gained from departing from tradition will also be discussed. A sampling of the techniques/issues to be covered include:

BELAY TECHNIQUES - Learn a simple method that takes 5 minutes to teach and virtually eliminates mistakes.

BELAY SIGNALS - Many of our students spend an entire day belaying and still can't pronounce or relate to the signals that we use. Alternative signals will be suggested.

INITIATIVE WALL - The initiative wall has been shown by several safety studies to be one of the highest risk ropes course activities yet has always traditionally been done without a belay. Standard procedures for bouldering for many programs are that no one shall climb to a height greater than that of their spotters head without a belay. Why are we excluding a 12-14 foot wall?

Introduction

In line with the conference theme of tradition and our future, this workshop will look at numerous current standards and procedures used in adventure education. Has tradition "blinded" us to new and better techniques while perpetuating many unsafe practices? In a number of cases regarding standard climbing procedures I believe it has.

Exploring new techniques that vary from current "standards" can be a scary proposition. Whether the standard techniques used are the best or not, there is in a sense "strength in numbers"—conforming to the practices of many other agencies. Though often not the most efficient or even the safest, these techniques have stood the "test of time". Departing from them opens the door for increased safety and liability risks in addition to the criticism of peers. Therefore any program or programmer that explores new terrain should have a well thought out reason for doing so. **It should go without saying that all new procedures and techniques require thorough training and must be tested before using with clients.**

The following suggestions are an eclectic collection of ideas gathered over the years. They are offered in the hopes of stimulating debate with the end product being new and better procedures for programs and our clients.

I. Belay Technique:

The current method of teaching belaying (pull, slide, pinch, drop, etc.) is one that has evolved over the years from the hip belay. Though effective, hip belaying is an exacting technique that offers little room for error. It is frequently performed incorrectly even by experienced climbers in regards to brake hand placement, rope management, and relative position to the belay anchors. The above teaching method helps to maintain the high degree of control necessary when hip belaying. The reality of today is that few climbers or programs use a hip belay.

Unfortunately, the above method is confusing for students to learn. It is equally frustrating for both staff and students that 15 minutes after correctly practicing it, a student may once again have to relearn the process. Add a locking carabiner, belay device, and possibly a belay loop which may extend 8" away from the harness and you've further compounded the problem. Incidents of students removing their brake hand from the rope are commonplace.

For students who are interested in learning technical skills, struggling with the basics is a necessary process. But what about clients who are not interested in developing their climbing skills? Many clients from therapeutic, managerial, and team development groups have no interest in pursuing climbing and may never use those skills again. They are simply using the tools that day to help them to achieve other goals. For those students a much simpler method of instruction is available. If an alternative method is used, it must be pointed out to students that the method being taught is not standard but one that has been adapted to meet their needs.

FIG 1

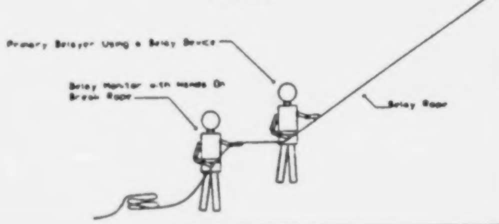

Primary Belayer Using a Belay Device
Belay Monitor with Hands On Break Rope
Belay Rope

FIG 2

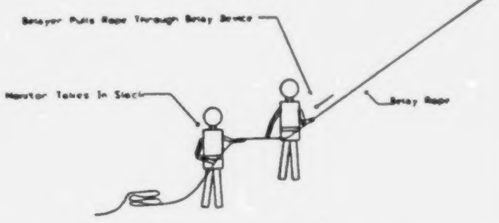
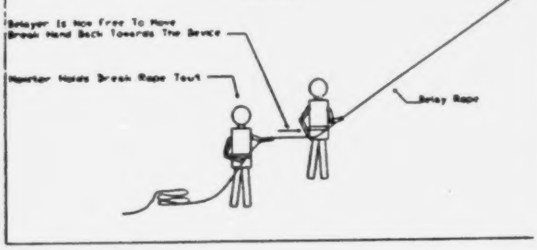

Belayer Pulls Rope Through Belay Device
Monitor Takes In Slack
Belay Rope

FIG 3


Belayer Is Now Free To Move
Break Hand Back Towards The Device
Monitor Holds Break Rope Taut
Belay Rope

While there are several alternative methods available, the following is the simplest for students to learn. An assumption made is that no beginning belayer should ever belay without a backup or monitor holding the brake rope in case of a mistake. The consequences are just too severe.

Figure 1 shows a primary belayer holding the rope with a monitor standing beside them. The actual belay device is not drawn but could be any approved device (stitch plate, figure 8, tuber, etc.). This article is not meant to be a basic training and assumes that the reader is already skilled in basic belaying.

Figure 2 shows the belayer and monitor taking in slack at the same time. With the monitor firmly holding the brake rope, the belayer can now easily slide the brake hand back towards the device as in figure 3. I teach this method on a individual basis with students when it is their time to belay. It takes a maximum of 5 minutes to teach and has reduced the incidents of hands coming off of the brake rope to zero in 2 years of usage. See what you think!

II. Belay Signals:

Learning the standard signals of "belay on?" "on belay!" etc. is certainly essential for those groups where the participants are interested in continuing climbing. For non-skills oriented groups though, this is a historical practice worth questioning. How many of us have worked all day with a group only to have a large number of students still not correctly pronouncing or relating to the signals used? The staff of the West Pines Psychiatric Hospital in Wheatridge, Colorado have been using some simple substitutions that warrant a good look. Some alternatives are suggested below.

Traditional	*Alternatives*
"ON BELAY?"	"AM I SAFE?"
"BELAY ON!"	"YOU ARE SAFE!"
"UP ROPE!"	"TAKE IN ROPE!"
"CLIMBING"	"MAY I CLIMB?"
"CLIMB ON"	"CLIMB WHEN READY"
"SPOTTERS READY?"	"READY TO SUPPORT ME?"

As was discussed in the above section on belaying, it is important that students know that these are -
4
not the standard signals used in rockclimbing. Few will care. It is also important that all program staff have a consistent policy regarding the signals to be used to avoid confusion or possible mistakes.

The above suggestions are meant for non-technically oriented groups but standard signals are evolving even in the world of technical climbing. For example yelling "up rope!" as opposed to "take!" at many climbing areas will automatically brand you as either a beginner or an "old fart"! While I am not advocating changing to "take!" at this point I do believe that as a field we need to maintain the flexibility to change even the most ingrained standards if they become out of touch with the mainstream.

III. Backup Knows for a Figure 8 Follow Through:

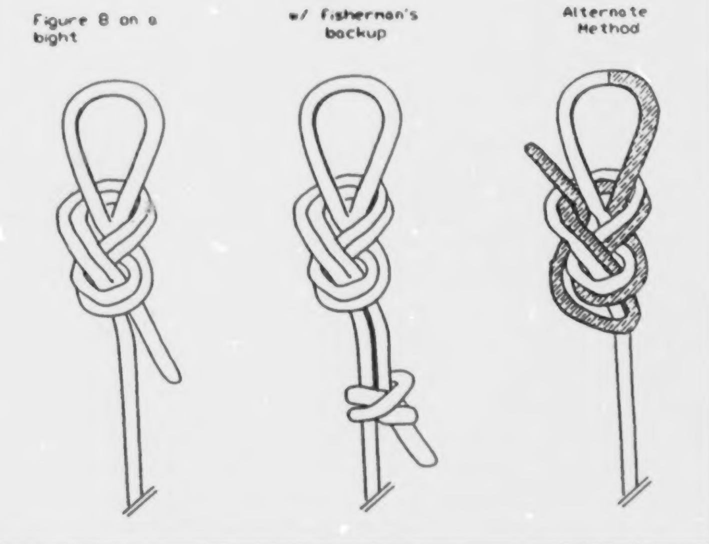
It is generally considered a standard that when tying into a harness with a figure 8 follow through that the tail be backed up by an additional knot such as an overhand or fisherman's knot. Several problems are associated with such backups. First, they are often difficult for students to tie close to the figure 8. When tied out away from the 8 the result is a bulky knot waiting to hit the top roped climber in the neck or face as soon as the belayer yanks up slack. For the lead climber, it one more thing to get in your way when you are desperately reaching for the rope to clip in! Additionally, a number of the knots used as backups are notorious for coming untied. Students who have heard the backup called "the safety knot" are rightfully terrified when they look down while climbing to see their "safety" untied.

Though it is often misunderstood, the primary purpose for having a backup knot is not to make sure that the primary does not come untied. It is almost unheard of for a properly tied figure of 8 to accidentally untie itself. The backup assures that the tail of rope emerging from the figure 8 is long enough so that the force of a fall will not pull the tail back through the knot. If you can tie a backup knot, then the tail is long enough.

I first heard of the following alternative in a short article written by Ron Olevsky, a well known Utah climber. I have personally been using it for over 3 years and find it clean and secure.

As always, staff need to double check students (and each other) when using this method. I have caught students taking the tail and threading it back into the same hole in the figure 8 that it just emerged from. In essence, untying their original figure 8!

FIGURE 4



IV. Ropes Course Rescue Tool:

The knife is rightfully frowned upon in rescue work, for good reason, but I have never been fully satisfied with the alternatives available. The best thing around seemed to be a pair of heavy duty, "paramedic" shears--beefy scissors. While this a handy tool for cutting many items, it left much to be desired when cutting through fat 11mm rope. Rescuer's with less than linebacker sized forearms often ended up sawing through half of the rope before they could get enough leverage to actually start cutting.

Ben Murray, a Sterling, Colorado fireman, turned me on to a cheap and very effective tool; a Stanley "Mini-Hack" miniature hacksaw. The unit is about 9" long, has a nice handle, a rounded tip so you don't accidentally stab yourself in the leg, will walk through fat rope in seconds, and cost less than $10.00. Attach it to your harness with a short piece of 3/16" shockcord and forget about accidentally dropping it. Pretty hard to beat!

V. Initiative Wall Belays:

The initiative wall, at the right time with the right group, can be one of the most powerful activities available. It can also be one of the most frightening to facilitate. Having a tiring student 12+ feet above you trying to hang a heel hook can really get your adrenalin up!

Traditionally, this event has always been done using only spotters. It is worth questioning if this is a standard that is maintained simply because of the historical precedent.

First of all, the Wall has been documented by several studies as one of the highest injury rate "low" activities. Its injury rate is only slightly lower than the Electric Fence which has been discouraged by many challenge course trainers. Secondly, when compared to other adventure activities, this policy is inconsistent. Many agencies require a belay for their climbing programs whenever the climber/boulderer reaches a height greater than that of the spotter's head. It is difficult to imagine many climbing programs allowing a student to "boulder out" a 14 foot high boulder problem that required a heel hook with only spotters for safety.

It is a simple matter on many Walls to add a belay cable and use a standard top-roped belay. Some may question if using a rope will diminish the impact of the activity. After using a belay on the Wall for over 5 years I have not found this to be the case. The "perceived risk" is not lessened for students at all--only the real risk.

CANADA EXPERIENTIALLY:
EVERY TRAIL HAS A STORY

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Abstract

The travel guide helps the student unfold a new map rich in possibilities. The possibilities involve the discovery of place - Canada - through a cultural identification with travel heritage, a widening of one's place in time and a re-thinking of cultural assumptions. A whimsical introduction is followed by general and specific pedagogical concerns for the presentation of heritage travel. The references cited are specifically chosen to serve as variety rich, content rich starters list into Canadian travel/heritage literature.

*****

> *"I have rolled out a new map,*
> *giving names to unknown*
> *indentations. I am Canadian".*[1]
> Florence McNeil

We unfold our map for the trip. It's not new. It is tattered with cracks in the folds and obscured worn areas at its corners. Yet it all looks new to us, alive. The blue is the key. Fingers trace out a route of blue, of water, and do a subconscious hop at overland green intrusions. Details are examined with wide eyes. Then the eye looks outward, wider still. There are not many linear patterns-roads, settlements. It all looks sort of the same, green and blue, with occasional pencil lines and adjacent notes, like, "watch for trail to the left at the marsh. Do not go straight into marsh, must be winter route". There are some lakes with no name. We like that. It's both unsettling and exciting. We're in the bush and can travel in many directions. The bush is still largely a new MAP with unknown indentations. The real adventure here is, can we belong? The unknown indentations are both geographical and cultural. Technically it's all been discovered, but discovery remains. The question is, what is it that we seek? Is it to be over or against or with or of? What is it to be "of" a Place?

To its indigenous people, the bush was home. To our forefathers it was the New World. We are still looking for the New World, still hoping to have a discovery of Canada. We travel on water, true to the heritage of so much of this landscape.

We, Canadians, love our political and economic history, the cornerstone of University Canadian Studies. But if Canada is anything in particular, it is geography and bush travel. It is more David

BEST COPY AVAILABLE

Thompson and J.B. Tyrrell than Sir John A. MacDonald and Tommy Douglas. All Canada refers back to water travel. Only, we have a hard time admitting this. We prefer to think of Canada as if it were a Chile on its side. With the bump of the St. Lawrence Valley and southern Ontario narrowing down to a sliver at the western tip at Victoria. Edmonton and Whitehorse are mere anomalies. As for everything else, all that water, much of it remains the "country back of beyond" as Robert Service once noted, or the "country way back in" as recorded of Labrador trappers by 1930's traveller Elliott Merrick. This is the Canada we have to discover, Elliott Merrick's "*True North*".[2]

Sure there are lots of resource extractions and airborne toxins leaving their insidious marks. But despite this, there remains an integrity to Canada; a bush that remains, not a wilderness (a confused term from the beginning), but a "way of the North". This is the North that George Douglas, P.G. Downes and many of today's travellers were bent on discovering.[3] This discovery calls for an imagination that brings spirits to the landscape and allows for the "movement in time" that "takes us out of time".[4] Such that one can be part of the history, part of the discovery of Canada. Time, the concept, can lose much of its control over us. Time, as linear concept can become lost amidst the wide imagination for stories of the place relived and retold again and again. The trick is to know the stories and come to know the place experientially. What one discovers, is what novelist John Steffler writes about the ghost of Labrador explorer George Cartwright in his compelling novel, "*The Afterlife of George Cartwright.*"

Cartwright discovered,

> that time is like sound-that the past doesn't vanish, but encircles us in layers like a continuous series of voices, with the closest, most recent voice drowning out those that have gone before. And just as it's possible to sit on a bench in a city reading a book, oblivious to the complex racket all around, then to withdraw from the page and pick out from the cascade of noises the voice of one street vendor two blocks away, so for Cartwright it's possible at times to tune in a detail from either the past of the ongoing course of time and, by concentrating on it, become witness to some event in the affairs of the dead or the living. The more the stories of the land are known and told, the more time encircles us with its voices enlarging our present.[5]

Literary theorist, Northrup Frye asked us "where is here". This he suggested was Canada's central problem. "Who am I" is secondary.[6] But one can safely assume, he never went out to discover it. Certainly not to greet it. And, if he had, would he not have discovered, as expected given his Methodist background, the same "north", in 1838, fellow Methodist James Evans called, "a region of moral darkness and spiritual degradation".[7] The problem of discovery is not just a matter of a journey, it is a question of how is the journey to be imaginatively taken? To discover "where is here", firstly you must go there, and then travel with a reflexive, engaging spirit. This spirit of travel adds a challenge to both avoid the temptation of certainty that defines the land and peoples and to avoid as mindscape a binary distinction between civilized and savage. Our historical precursors who rolled out new maps faced this challenge in the "New World". As geographer, J. Wreford Watson wrote, "the geography of any place results from how we see it, as much as from what may be".[8] For some, the journey brought only a landscape as reproduced in their own minds. Canada was to be seen as an extension of the old world. For others, the journey brought a genuine meeting, an authentic complex communication of self and landscape. The latter involves an adventure of journey to fit in and not "fill out" from an old world frame of reference. David Thompson, Gabrielle Sagard and trader George Nelson all come to mind as examples of a more complex "fit it" mindscape.[9] Alexander MacKenzie and John Franklin seemed lost in the old world, while actually in the "new" world.[10]

Anthropologist Robin Ridington wrote,

> I know...that I cannot dream up another culture that does not exist,
> but I also know that in order to understand...I must be willing to
> dream into it.[11]

For the discovery of Canada, we "dream into it". Unfolding the map; giving meaning to indentations. Those indentations on land we will seek; the indentations that speak of heritage and those indentations in our perceptual and conceptual framework that will come to be challenged. Where is here?

The following verse of Al Purdy can be played with here;

"A.Y. Jackson for instance
83 years old
half way up a mountain
standing in a patch of snow
to paint a picture that says
"Look here
You've never seen this country
it's not the way you thought it was
Look again"[12]

A subtle reworking:

Well, take the water traveller, for instance
young or old
well into the trip at the end of a portage
standing with map in hand
staring out on the lake
as if to say to a partner
"Look here
You've never seen this country
it's not the way you thought it was
Look again".
and together they look.

And so we can come to roll out a new map.

****

What becomes the pedagogy for this discovery of Canada? Indeed, where is here?

Experiential learning is at the heart of this teaching and learning of place. The classroom and book learning will further the learners' knowledge, but not necessarily their comprehension. The student may come to know more and more with library and lecture, but not deeper, not as a concrete apprehension. It is this deeper knowing, the concrete apprehension for the discovery of Canada that is the focus of travel. Though this discovery of place is easily lost in a vague, sensual, preconceptual knowing without the balance of some academic rigour, it is rare that classroom learning provides any clarity for the genius of a place. It is necessary to balance the experiential exploration and classroom/library exploration in our scholastic inquiry. The student must be also a traveller.

The program that attempts to offer this balance is grounded in the notion that the student will never understand the writings of Canada's discoverers, explorers and settlers without time to share in that experience of life on the land; even in a most fleeting way. As was suggested to Edmonton journalist Stephen Hume "Don't rely on books, you've got to go there".[13] The diary of Catherine Parr Trail, the recollections of the trapper, the verse of Archibald Lampman's Temagami, the exploration literature of David Thompson, the letters home of fur trader George Nelson;[14] for comprehension, all these demand we live for a time unfettered by our modern urban sensibilities and craft.

Jack Warwick noted that, "there are distinct resemblances between early travellers reactions to the journey enhaut and those of modern writers".[15] Particularly, one might add, for those modern writers who attempt to travel à la mode du pays. Today's journal writer with time to absorb bush and defamiliarize themselves from whatever scholastic, social or institutional routine has become commonplace in their lives, comes to see that like the earlier traveller, they too might be looking or "not looking" for the New World of back country Canada. A resultant cultural identification brings a richer grasp at the "time out of time" experience and, one's writing finds a home as part of a continuing Canadian tradition. In describing the writings of early North America, Wayne Franklin writes,

> And they often turned to writing with an urgency which suggests that it was a means of self understanding, an essential way of shaping their lives after the facts. They seem, too, to have been painfully aware of the many problems which language posed for people separated as they were from their own world.[16]

How relevant these words fit for the self propelled backcountry traveller/recorder of today who separates, for a time, from their urban setting.

The connection is hardly limited to Euro-Canadian ancestors, though perhaps easiest. The thought-world, material culture and lifestyle of Canada's indigenous peoples is most difficult to internalize without time to live lightly in the bush. The telling of the Windigo story by an evening winters fire, the attempted interpretation of native pictographs on a rock cliff face during a quiet break from the exhausting headwind paddle; these moments help conjure up another way of perceiving self with landscape.[17] Today, we tend to winter camp with a multitude of gadgets and synthetic layers bent on aiding in "survival". Still, as in the days of the Victorian admiralty's assault on the Canadian arctic so illustrated with the Franklin expeditions, we tend to travel in a "hostile" north.[18] The warm winter camping lifestyle of, say, Naskapi Cree peoples of the James Bay watershed, points to a camping method, not of survival but of comfort, with home. Here the snowshoer hand hauls the toboggan, camping in a large canvas tent with a portable wood stove.[19] Comparing this native lifestyle mode to the nylon tent or snow shelter cold camping experience, often ski touring related (a foreign travel mode) suggests a very different "map" to be rolled out, providing a very different way of looking at self with landscape. Perhaps a difference similar to that of Franklin's thinking of sublime North versus John Rae's or Stefansson's "friendly arctic".[20]

For the Outdoor Educator focused on the concrete apprehension for the discovery of Canada, capturing traditional ways of North, inspiring connection to place and exposing the inherent, intrinsic worth of wildlands are all specific objectives. Of course, teaching the necessary camping skills, providing a setting for positive social engagement and offering an enjoyable recreational experience are the obvious practices. But one's ideals need not, and indeed, should not come to match with one's practice. We should have some lofty goals. Given the guides governing aspirations for an experience of the discovery of Canada, an ambience or relational atmosphere for heritage and landscape comes first as objective.

The guide must teach others from the student travellers entry level for Canadian heritage and bush. It is an entry point that is largely ignorant of Canada's travel heritage, fearful of the bush with the central motive being an escape from the business of city life. The guides role is to set the ambience so that ignorance of Canada becomes understanding, terror of bush becomes respect for "home", space — something to get through to new space — becomes "place" where the self is seen as identified to setting. Or as novelist David James Duncan writes, "it ***e***volves as the native [being] ***in***volves himself in his region."[21] Finally one's perceived escape is less a focus than what one is actually going to, a "surfacing" — actually ***to*** some place, rather than escaping ***from*** some place. The entry now is one of dialectic responsibility. With success (credit largely the pull of the bush itself) comes disorientation or a decontextualization. And with this comes the beginnings of genuine questioning of self in environment, self to other cultures and ancestors and the possibility of a "look again, it's not the way you thought it was" moment. With this comes a rolling out of a new "map" with unknown indentations.

Beyond the need for direct experience and the importance of a heritage derived ambience, there are the specifics of how to inspire water travel as the discovery of Canada. How does this ambience take shape? The specifics are best summed up with the idea that you must go there with "your feet on the ground and head in the clouds".[22]

For "feet on the ground", guided travel is best in small groups (nine to a party max). The circuit route carries with it the significance of return to one's starting point so is preferred to the linear routing metaphorically. It is best not to build up point to point highlight destinations. The trip; the whole route, is the experience. The travel is arduous enough to get the feel of "animal lazy", a solid fatigue, but there must be time for campfire, for side trips, to explore relics and old clearings. Basically, the guide sets the stage for big days of "on the water" travel with short stays at campsites. Participants must get dirty, lost, tired, hungry. But they also experience sunrise, beauty, campfire glow, end of portage elation; in short - full experience with the land so that they learn to firmly plant their feet on the ground. By end of the day they come to "piss hardy" as so eloquently put by the late Edward Abbey.[23]

The guide compliments the physical/spiritual activity with readings or ideas/stories of the past. Examples of these would be, Grey Owls' Keepers of the Trail passage, Sigurd Olson's reflections on losing one's grip of time, arctic explorer George Back's 1836 "Starting out on a voyage" passage and David Thompson, on instinct and native spirit world.[24] These examples are selected to keep peoples "heads in the clouds". They are meant to spark - to take fire. Where the spark goes is up to the student. If the moment is not right, a reading is not shared. This practice should not be contrived ambience. Stories such as the mystery of Tom Thomson, the life of Etienne Brule, Eskimo Charlie's trip from Brochet in Northern Manitoba to New Orleans; these are told to fill the land with its spirits.[25] Stories both specific to the particular route and general ones to comparable Canadian landscape can be told.

The route ideally is dotted with old cabins-trappers tilts, old trails logging relics, pictograph sites, all for story and ripe for interpretation. The specific site helps the immediacy of the feet on the ground, head in the clouds aim.

In thinking of the overall travel design, it must be remembered that in most of Canada, certainly for all of the Canadian Shield landscape, the canoe and snowshoe alone best bring the ties to the past. In parts of the north, the dog team wins the day and in the Rockies and areas west, the horseback packing outfitter trip dominated early travel. To interweave tradition with the present, the traveller must be true to some of these traditions in both travel design and equipment. The smell of the saddle blankets (don't replace old ones), the feel of the tumpline and canvas pack (don't opt for cordura nylon and webbing), the fit of the wood canvas canoe, the campfire over the portable gas stove; this attention to the activity's feeling of timelessness spurs on a continuity with time. The travel, again, as David James Duncan suggests, evolves with place and mode as traveller involves with tradition.

The pedagogy for water travel as the discovery of Canada involves roots, spirit and imagination. Roots refers to the telling and living of the stories of the Canadian bush. It is a most interdisciplinary task. Spirit is concern for the fundamental nature of one's inquiry, their ontological framework which must be open to other cultural assumptions and practices. Romantic poet John Keats thought of this quality of spirit as "negative capability" and wrote to his brothers in 1817,

> Several things dovetailed in my mind and at once it struck me, what quality went to form a Man of achievement...I mean Negative Capability, that is when man is capable of being in uncertainties, Mysteries, doubts, without any irritable reaching after fact and reason.[26]

Finally, imagination is the quality of mind one must not only tap, but one must consciously think to advance. As poet Wallace Stevens wrote, "We have it (imagination), because we do not have enough without it".[27] We must come to perceive beyond our own limited frame of reference so that both our awareness as historical and ecological beings comes to flourish.

With attention to roots, spirit and imagination, the guide can help participants, and in fact, help him or herself, roll out a new map with welcoming routes each with many unknown indentations. We can come to find the so called "New World" that both baffled and was ignored by so many Euro-Canadian ancestors. "Where is here" awaits our discovery.

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Cultural and Ethnic Diversity

INUIT AND DENÉ TRADITIONAL GAMES AS EXPERIENTIAL LEARNING MEDIA: TOWARD A SOCIAL AND DEEP ECOLOGICAL GAME AND PARADIGM

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Little Games Make Big Games

Game playing is full of fun, flow, adventure and stress management opportunities. At the same time games can develop the attitudes, skills, fitness, and values we need in the larger game of life. Games are quite literally 'character builders'. This is not to suggest that they always develop 'fair play' characteristics. Rather, it is to indicate that the games we play as a society or as subcultures may have strong socialization functions for 'making it' in the larger society.

Experiential educators have, of course, long recognized the potential of initiative tasks, cooperative games, simulations, role-playing exercises, rope-adventure courses and similar game-like activities to the facilitation of team-building, organizational development and self-esteem. It is assumed that the skills, attitudes, and 'character' developed in the experiential educational cultural microcosm or game will transfer to the larger sociocultural macrocosmic world. Experiential educators may continue to improve techniques to optimize this transfer of learning.

Amongst anthropologists, psychologists and others who study play, games and sport as sociocultural phenomena cross culturally, there seems little doubt that the kinds of games we play correlate strongly with social and cultural features of the larger society. As Roberts and Sutton-Smith and others have shown these relationships are often complex and paradoxical. Yet it is safe to say that the types of games preferred crossculturally relate strongly to the values, organizational and technological complexity, child training methods and adaptation to the natural environment of the society in which they are situated.

Over the last quarter century, we have been fortunate in being able to work with some Arctic Inuit and Subarctic Dené communities in community cultural recreational development. In the process of these roles we have tried to encourage these first peoples to rediscover, reaffirm and recelebrate a very rich heritage of play, games, dance, stories and traditional science. While helping them in small ways we have benefitted greatly ourselves in both learning about these unique activities and in gaining insight into a radically different way of being truly human within nature. What began as a study of Inuit and Dené traditional play culture has gradually broadened into a window to 'deep ecological' societies.

Inuit and Dené Cultures as 'Green' Cultures

The traditional and to a lesser extent the transitional cultures of Arctic Inuit and Subaretic Dené provide us with close approximations of 'green' or 'deep ecological' cultures in which humans lived in an inspirited 'world of all beings' in Arne Naess' sense. Human souls were integrally linked with the souls of the other creatures in their ecosystems. Prior to Christian colonization persons of medicine wisdom and power understood and communicated easily with other beings who happened to manifest other animal forms for the moment. The dreams that connected human people with nonhuman people were facilitated with the drum, song, story, dance, and game. Medicine games were an important medium for making these connections and celebrating this transpersonal ecological world.

Not only were these societies 'deep ecological' cultures but they epitomized the best of the egalitarian 'social ecological' societies proposed by Murray Bookchin and Left Greens generally. These were non-hierarchical cooperative societies where individualism and personal freedom flourished in dynamic equilibrium with a strong communal ethic. While some limited gender role differentiation occurred,this was buffered by the core egalitarianism of the culture.

Both societies evolved rich well-adapted cultures in apparently harsh environmental conditions - the Inuit on the Arctic coast and barrens, and the Dené in the Subarctic Boreal Forest.

The Traditional Worlds of Inuit and Dené Play

The individual, paired and group games of these northern peoples provide interesting insights into their larger sociocultural worlds. Our colleague, Gerry Glassford, has shown how the game preferences of the Inuit reflect the cultural adaptive survival strategies of the Inuit. These games and the character of their play illustrate their cultural preference for self-sufficiency within cooperation and sharing. Similarly, our work with traditional Dené play demonstrates their strong valuing of cooperative individualism. These messages of egalitarianism in their games, dance and stories are in strong contrast to our own emphasis on a strongly competitive quasi-individualism which encourages the kind of hoarding and accumulation underlying much of our ecological and social justice inequities.

The Workshop

In our workshop we will actively experience a selection of individual, paired and group activities of the traditional Inuit and Dené peoples. With slides and reference to conceptual frameworks used by anthropologists, Margaret Mead and Florence Kluckhohn, we will facilitate group critical analysis and comparisons of these games with our own 'southern' game and sport preferences. Following this reflection we will encourage groups to draw on their Inuit and Dené game insights in creating or changing existing games that could potentially educate us for a 'social' and 'deep' ecological (green) society.

Come prepared to play.

THE LAND AS TEACHER: THREE PERSPECTIVES ON A NORTHERN PLACE

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Research into the reasons behind responsible environmental behaviour (Raffan 1990) reveal that experientially-derived *affective* bonds to place play a significant role in causing people to act on behalf of the environment. This workshop explores the results of a subsequent investigation of the connections between people and place.

The land at the centre of the two-year ethnographic study was the Thelon Game Sanctuary, a fist-shaped nature preserve about the area of Nova Scotia, located in the centre of the mainland Northwest Territories. What was interesting about this particular piece of land were the facts that it was undeveloped and that it spans the ecotone between forest and tundra environments; but the feature of the place that made it suitable for this project was that it has been used historically and is known currently by people of Dene, Inuit and Euro-Canadian extraction. My goal in the study was to interact with people in each of these three cultural groups to learn how each is connected to the sanctuary. In addition to a review of available literature, the project involved living and travelling on the barrenlands with Chipewyan Dene from Lutsel K'e (Snowdrift), Caribou Inuit from Qamanittuaq (Baker Lake) and with a variety of outfitters, scientists, pilots, naturalists and canoeists who also know the area.

The nature of this research produced a variety of intense and moving experiences on the land, in winter and summer, that will be considered in the workshop: 'paying the land' with Chipewyan elder Noel Drybone; 'mapless' navigation on the trackless winter tundra; solo summer travel on the Thelon River; being stranded by a pilot who did not show; stories, bannock, and pots of tea with Inuit and Chipewyan elders who spoke of the land as their teacher; a 24-hour peyote ceremony north of 60°; and the importance of journal keeping and visual art as an interpretive device in fast-moving, often confusing, cross-cultural research.

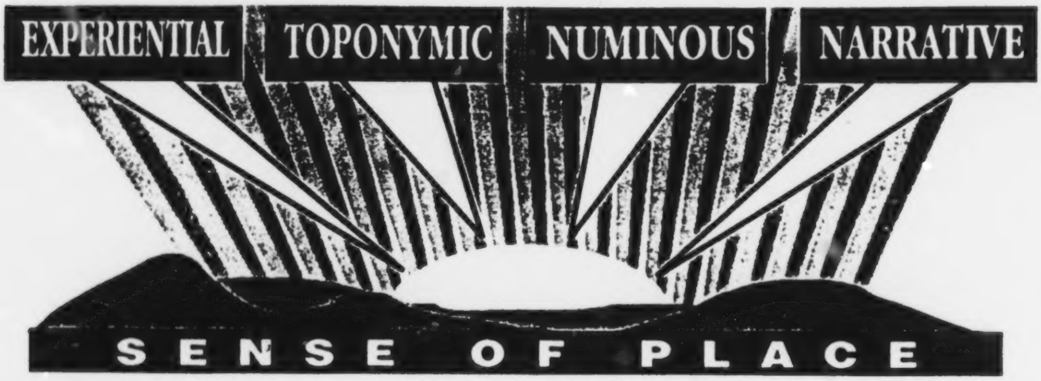

Figure 1

Analysis reveals cultural differences in how this land is interpreted but also some very interesting similarities. In particular, four types of attachment between people and place emerge: toponymic connections—having to do with the ways in which people give names to features on the land, the size and nature of the features that are named and the types of names that are given; strength of connection to land; narrative connections—having to do with the stories and mythological context given to the constellation of place names, and the conditions under which this information is passed from one generation to another; experiential connections—having to do with the direct experience with land, especially subsistence hunting and vulnerability to weather,that allows a person to set place names and stories in a 'real' and geographical context; and numinous connections--having to do with the acknowledgement of a larger spiritual context in which all land-related activity is situated.

These four connections between people and place produce 'land knowledge' of four types: toponymic; narrative; experiential; and numinous. The nature of this knowledge is congruent with Castillano's conception of "indigenous knowledge" and stands in contrast to the science-based view of knowledge that prevails in many school systems. The workshop explores possible ways to change environmental education to embody the findings of the study.

Indigenous Knowledge	*Scientism (Literate)*
Oral	Written
Percepts	Concepts
Multiple Views	Truth and Error
Intuitive-Affective-Intellectual	Intellectual
Subjective (personal Knowledge)	Objective
Particular to the Context	Generalizable
Apprenticeship	Marketplace of Ideas
Metaphorical	Literal
Collectively Owned	Individual Rights

Figure 2

Of particular interest to AEE members perhaps is the way in which the mechanism by which land knowledge is derived maps onto the experiential learning cycle as described by Joplin (1985). The workshop continues with a short consideration of land-as-teacher in the context of current experiential education theory, and concludes with a slide/music visit to the Thelon Game Sanctuary through the eyes and words of the research participants.

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EARTHQUEST: VALUES OF THE PAST, PATHWAYS TO THE FUTURE

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This workshop will introduce an outdoor/environmental education program which integrates adventure recreation and "First Nations" lifestyle and technology.

Earthquest has been designed to meet the British Columbia curriculum high school requirements at the grade eleven level in a unique five month immersion format.

Earthquest Outdoor School is a youth centered program designed to enhance the participants learning ability and self discipline. The program is an adventure in excellence where students can stretch mentally, physically, socially, emotionally and culturally.

The philosophy of this program reflects the ancient Chinese proverb, "What I hear I forget, what I see I remember, what I do I understand". This forms the basis of our program and enables us to integrate experiential activities in native skills and philosophy on a day to day basis.

Being able to reflect upon our First Nations heritage and actively participating in emulating their skills and technology gives students an opportunity to develop a heightened awareness and appreciation of their past and their present natural environment and role in society.

With the aid of a student produced video, student display projects, and group interaction, the presenters will share their experiences in program development and integration, objectives, operations, special skills and requirements, associated obstacles and their enthusiasm in operating such a program.

Examples of some of the activities offered during a course semester include kayaking, deer hide tanning, nordic skiing, basketry, ethnobotany, bone craft, rock climbing, arrow head flaking, white water kayaking, bow and hand drill fire lighting.

Spiritual, Moral and Ethical Development

THE SWEAT LODGE CEREMONY IN CHALLENGE/ADVENTURE PROGRAMMING

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(Abbreviated paper: contact presenters for full manuscript)

The purpose of this paper is to advocate the potentials of "Sweat Lodge" rituals for contemporary challenge/adventure education programs which are concerned with personal growth, leadership training, team building, environmental awareness, and empowering participants. After a brief overview of cultural rituals and ceremony in general, with attention to applications in educational and training programs, the paper will offer some definition and historical perspective on sweat lodges and sweat lodge ceremonies. The final section of the paper will offer suggestions for utilizing a sweat lodge ceremony in the challenge education sequence.

On Ritual and Ceremony

In the past few decades, a number of sociologists, anthropologists, and other cultural analysts have suggested that a contributing factor to many of our contemporary psychological, social, and spiritual problems is the lack of significant ritual and ceremony in our society. (cf., Eliade, 1958; LaFontaine, 1972; Clark & Hindley, 1975; Moore & Myerhoff, 1977; Turner, 1969, 1982). This thesis is not supported by all anthropologists, and there is certainly very limited empirical data on the issue. However, even after a controlled observational study which led the authors to conclude that it was certainly possible for cultures to survive with relatively little attention to ritual, they also concluded:

> ...but we have no record of societies up the present that have existed without ritual, hence if they existed they did not survive!
> (Fried & Fried, 1980)

Historically, ritual and ceremony played an important role in the transmission of value orientations and identity awareness from the societal leaders, the elders, the shamans, the wise (and sometimes the evil), to the young and the masses. "Rites of Passage" rituals helped individuals and societies define the transition from childhood to adult status and responsibility, and to make meaning of the transition from life to death (Skinner, 1913). Ritual has been important in cultivating, enhancing and maintaining special spiritual awareness's and commitments, as offered through organized religion or through other cultural teachers. In many ways, it has been the rituals and ceremonies of societies that have passed major philosophical and sociological paradigms from one generation to the next.

In this time of recognition of the limitation and error of the dominant cultural values of the 20th

Century (e.g., nationalism, racism, environmental and gender chauvinism, money, power, and hedonistic behaviors), many individuals are seeking new visions, new values, and alternative paradigms. It has been suggested that ritual is one way of dealing with the chaos of meaning, and that contemporary society should look to the rituals, ceremonies, and traditions of primitive cultures. In their book, *The Challenge of the Primitives*, Clarke and Hindley note:

> Western man is lost in his search for happiness, and may begin to find his way again only if he is prepared to look into the world of the primitives (Clarke & Hindley, 1975).

Ritual and ceremony have helped the people of the culture find purpose and meaning in the face of natural disaster, cross-cultural conflicts and personal feelings of isolation, alienation, and impotence. Many have noted that ritual can help individuals make sense out of nonsense and find personal meaning and personal power. "Rites of Passage" rituals and ceremonies which involve the transition from childhood to adulthood, from one stage of life to another, from one role or social position or another, and from life to death, are found in most cultures, past and present. Myerhoff (1982) has argued that rites of passage serve to "resolve social problems and perpetuate social order". Also, it has been noted that one of the purposes of ritual is to bind together the people in the culture. It can be argued, then, that when darkness permeates the individual's awareness of existential and cosmological significance, ritual can be the light that shows the way.

Ritual and ceremony may result in significant discovery, organization, reorganization, and affirmation of fundamental beliefs, values, and relationships. Ortner has argued that our society needs ritual and ceremony that will guide participants toward changes in consciousness and towards meaning in their life and their relationships. She notes:

> The re-shaping of consciousness or experience that takes place in ritual is by definition a reorganization of the **relationship** between the subject and what may for convenience be called **reality.** Ritual symbolism always operates on both elements, reorganizing (representations of) " reality," and at the same time reorganizing (representations of) self (Ortner, 1978).

The impact of ritual on individuals can be quite intense, and one prominent ritualologist, Victor Turner (1982), has suggested that we might even consider them as "meta-experience". That description seems to parallel Abraham Maslow's concept of "peak experience" (1968). Certainly, when the young Indians of the Great Plains went through the sacred ritual of **Wiwanyag Wachipi** (the Sun Dance), which sometimes involved hanging themselves from lodge poles by skewered flesh, they most probably considered it as being a "meta-experience" (c.f., Brown & Black Elk, 1953; Ewers,.1974)

Myerhoff suggests:

> There is need for a theory about the kind of experience that rites of passage in particular, and rituals in general, provide.... The failure of anthropology to deal with the experiences of ritual participants — private, subjective, psychological, conscious, and unconscious — is an enormous barrier to understanding of the subject (Myerhoff, 1982).

There is, in fact, little significant theory and research about how ritual and ceremony results in the transmission of, or the discovery of, new knowledge, new values, and new awareness. One of the problems of researching the nature and impact of ritual and ceremony has been the difficulty in converting the "knowledge" of historians and ritualists into the realm of objectivity. There is parallel to the old arguments about medicine or psychotherapy being an "art" as opposed to a "science," and thus being difficult, if not impossible, to quantify for empirical study.

Turner has noted:

> A ritual specialist, who knows how to conduct a complex sequence of rites involving many symbolic objects, may have difficulty in explaining their meaning in words. He has operational knowledge akin to a carpenter's who knows the feel of the wood, even through he is not a dendrologist, not a tree botanist (Turner, 1982).

It is also quite common for those who purportedly understand the meanings of various rituals and ceremonies to report that there is, and should be, great mystery involved. They talk of the learning being of the heart, not the head — implying that interpretations and significance are difficult to cognitize. In overviewing the Native American Indian Sweat Lodge Ceremony, Ed McGaa, Eagle Man, writes:

> While the sweat lodge itself is simple to describe, it is beyond any mortal writers ability to adequately convey the ultimate culmination of spiritual, mystical, and psychic expression of the Sweat Lodge Ceremony......The Sweat Lodge Ceremony is impossible to describe fully. You have to experience it to truly realize it fullness and depth (McGaa, 1990).

In spite of this lack of adequate theory and research, ritualists have advocated their importance. Anthropologist Myerhoff had made suggestion that there should be development of rituals, ceremonies, and celebrations appropriate for our times. She calls for a new applied anthropology" that would help contemporary educators and group leaders develop meaningful ritual. All that is required, she argues, are small groups in process, which could even be family and extended family or friends, some symbolic resources for inspiration, and "courage" on the part of leaders and the group (Myerhoff, 1978).

With or without Myerhoff's advice, and most usually without assistance from any "applied anthropologists," many educators, counsellors and growth group facilitators have moved to incorporate ritual into their practices. In the "human potential movement" that began in the 1960s whole workshops were formulated after the rituals of Sufism and T'ai Chi Ch'uan, the ceremonies and celebrations of the !Kung of Nyae in the Kalahari, the procedures of the Tarot and the I Ching, and the "medicine wheel" and "vision quest" ceremonies of the Native Americans.

By the 1980s, many leaders/facilitators of special growth and learning groups were also recommending the importance of ritual and ceremony. In what can now be called the "men's movement," there is frequent usage of rituals that involve chanting, drumming, and dancing, special fire building celebrations, and the sweat lodge. These groups set goals for guiding males to exploration of identity, sexuality, spirituality, and creativity. One recent summarization of the movement is titled, *Tending the Fire: The Ritual Men's Group* (Liebman, 1991). Most of the contemporary writings by the leaders of the "men's movement" point up the significance of ritual, ceremony, and celebration.[1]

There had been a parallel "women's movement," which also places considerable emphasis on ritual and ceremony. One author describes her own growth journey in terms of the "Great Medicine Wheel Mandala" (Nadon, 1988). Like the men's groups, ritual is afforded by drumming, chanting, dancing, and incense. There is also focus on mythology, folklore, and creation of "spontaneous ritual," in order to guide women toward exploration of their feminine identity, the "Goddess within," their spirituality, and their potential for creativity. There is the movement called "eco-feminism," which advocates awareness of the historical connections between "woman" and Nature, and for understanding how this has led to the domination and exploitation of both (Diamond & Orenstein, 1988). A leading proponent of that orientation is Starhawk, who has suggested the importance of "sacred space" where in the woman can search, find, and become.

> Ritual can help us create boundaries. To create sacred space is an act of protection. Ritual can create a "liberated zone" of the spirit, can change an atmosphere, make a space ours (Starhawk, 1987).

The writers who have contributed to the "women's movement" speak often of the importance of ritual, ceremony, myth and symbolism.[2]

Matthew Fox, founding editor of the journal *Creation Spirituality*, travels worldwide offering special workshops designed to guide participants toward an appropriate "earth-based spirituality". One of the regular features of his journal is about "creating ritual", and Fox is an advocate of both searching for significant ritual and ceremony from past cultures, and also the creation of ritual and ceremony appropriate for our times. Most of the writings of those in this movement tend to cultivate a sensitive and meaningful "eco-consciousness" make frequent reference to the importance of ritual and ceremony.[3]

The leaders of this "movement" have also paid close attention to the wisdom, the teachings, and the ritual and ceremony of the Native Americans and have formed meaningful bonds with recent Native American writers and historians. Many years ago, in a book about Native American customs and traditions, Arthur C. Parker noted:

> When it comes to getting closer to the land in body or in spirit, there is no better teacher than the American Indian (Parker, 1927, 1975).

Very recently, in his book, *Mother Earth Spirituality*, Ed McGaa, Eagle Man, writes:

> A spiritual fire that promotes a communal commitment to a worldwide environmental understanding is needed. Native or primal ways will fuel that fire and give it great power. I call on all experienced Native American traditionalists to consider coming forward and sharing their knowledge. Come forth and teach how Mother Earth can be revered, respected, and protected (McGaa, 1990).

Eagle man had facilitated peace, sweat lodge, and Earth Day ceremonies for thousands of people over the past few years, and his book is essentially a summarization of the concepts behind and the procedures involved with a number of Native American rituals. Mother Earth Spirituality is among many sometimes controversial books on the traditions, rituals, ceremonies, and celebrations of Native Americans published since mid-century.[4]

The "challenge education movement" has roots back to the 1970s, drawing on the traditions of adventure education, outdoor education, risk recreation, new games, awareness education, and a host of other sources (Smith, et.al., 1992). Basically, the challenge/adventure model involves facilitating small groups of people through a sequence of innovative activities and exercises. The methodology has been utilized in a variety of education, counselling, rehabilitation, and therapeutic recreation programs. The challenge curriculum is flexible, and has been adapted to various goals of education and treatment. Sometimes the programs focus on individual growth and learning, with goals in improving self-concept, resolving intrapsychic conflicts, stimulating creativity, developing leadership skills, encouraging risk-taking behavior, and otherwise "empowering" the person. At other times the goals are more group related, being concerned with communication, cooperation, teamwork, group problem solving, improving interpersonal sensitivity and interaction, and building group cohesiveness.

Although the curriculum of challenge programming varies from setting to setting, and from one client population to another, there are some common characteristics. Typically, the challenge program is offered in small group format, and there is utilization of group building exercises, and group problem solving "initiative tasks". Most usually, the sequence develops to include some "high adventure" activities such as the "ropes course", climbing, caving, canoeing, etc. There is always attention to the group "processing" or "debriefing" their experiences, for it is in thinking about the experience and its impact that most is learned.

Early in the development of challenge/adventure group work, some leaders recognized the potential of ritual and ceremony. The activities, exercises, rituals and ceremonies of Native Americans were advocated for adaptation to the challenge sequence (Smith, 1979, 1980). One of the early programs of challenge/adventure offered an alternative therapeutic approach to adjudicated youth that involved a 3-4 month wagon train journey.

Early reports of outdoor adventure programs such as **Outward Bound** and **NOLS** (National Outdoor Leadership School) include ritual activities patterned after native ceremony (Miner, J. and Boldt, J., 1981). One challenge/adventure professional completed doctoral studies with a dissertation on Native American hunting practice as suggested outdoor education groups. Hunting practice is replete with ritual behavior, such as the sweat lodge and other rights of purification (Quinn, 1988).

It is apparent, then, that while there is not yet adequate theory and research on the psychological, social, and spiritual impact of ritual and ceremony, many professionals sense their value. Structured ritual, ceremony, and celebration had become an important part of the "men's movement", the "women's movement", the "earth-spirituality movement,' and the "challenge education movement.' Sometimes there have been attempts to adhere to the historically recorded procedures of various cross cultural rituals and ceremonies. Other times there have been creative adaptations of the historical procedures to better meet program goals; and sometimes groups have created their own special rituals, ceremonies, and celebrations. It seems safe to conclude that ritual and ceremony will continue to be utilized in education, training, and personal growth groups.

In a recent publication, *Ritual Theory, Ritual Practice*, Catherine Bell offers an analysis of the current attention to ritual. She suggests that recent emphasis has been on highly specialized religious and cultural usage of ritual, but has failed to recognize that there is also a long history of ritualistic practice on a day-to-day or week-to-week basis that is simply meaningful social activity (Bell, 1992). Her arguments seem to support the exploration of traditional rituals, the adaptation of those rituals, and the use of creative and spontaneous rituals and ceremonial experiences in more commonplace education and training sequences. Even through the purpose is not some grandiose transmission of, or awakening of, spiritual and cultural consciousness, ritual may be meaningful.

Focus on the potential of the Native American sweat lodge and the sweat lodge ritual of purification provides an excellent example of Bell's thesis. As mentioned above, a number of the groups sponsored by the various growth and education "movement" of the 1980s have made use of the sweat lodge experience during program sequences. Most often, the programming goals of those facilitators were much less complex than those of the Native Americans. "Sweats" were offered as a socialization experience, with aims to improve group cohesiveness and interpersonal bonding. Facilitators have also attempted to rigidly follow the procedures as outlined by various Native American authors, but it can be argued that what was appropriate for native people be they warriors, shamans, or just plain residents of the Great Plains is hardly appropriate for contemporary group participants.

Consider, for example, the utilization of a "Sweat Lodge" in a contemporary challenge program for business executives. Education and training programs which have been called "executive challenge" exploded onto the scene in the mid-1980s. The early programs offered traditional high impact experience of adventure programs, such as the "rope course", the "pamper pole", climbing and rapelling, and the "zip line". These activities generated enthusiasm amongst participants, and more and more companies sought out such programming. More recently, in an effort to design program sequences that have greater long range impact on executives, challenge leaders have sought to create experiences that meet the goals of particular executive groups in unusual and powerful ways. Involvement in the building and sharing of a sweat lodge, with appropriate attention to ritual, may be quite helpful in achieving training program goals. It can be argued that the appropriately designed and implemented sweat lodge could have significance for many challenge education groups, by way of the intense feelings of community and connectedness engendered by participating together in a sweat lodge. Utilization of the ritual should involve careful pre-program planning. In depth understanding of the sweat lodge and the possible ramifications of the practice must be understood and reflected upon before the activity is employed. Any design and utilization of the sweat lodge should attend to the questions of both physical and psychological safety of participants. If the sweat lodge experience is to be patterned after the ceremony and ritual of the Native Americans, then there should be both cognitive and experiential understanding of those rituals. Coupling this knowledge with careful forethought, and attention to the specific goals of any particular training program, and utilizing creative adaptations, the sweat lodge has tremendous potential.

On Sweat Lodges and the Sweat Lodge Ceremony

A distinction should be made between sweat baths or sweat lodges and sacred sweat lodges. Black Elk used the word **ONIKARE** for the sweat lodge of the Oglala, and the word **INIPI** for the ceremonial rite of purification (Brown & Black Elk, 1953). Most other Native American authors and historians do not make this distinction, and often use the word **INIPI** when talking about sweat lodges, sweat baths, and the sweat lodge as a healing methodology, (Eaton, 1979 and Grinnel, 1962) as well as for the sacred ritual. **INIPI** was an elaborate sequence, often beginning with the construction of a special sweat lodge, careful selection of fire stones, firewood, herbs and symbolic ceremonial items, and then proceeding through a ritual that followed rather strict traditions. Sweat baths, sweat houses, and sweat lodges have been used in many different cultures and by many Native American tribes, without extensive ceremonialization and such complex ritual as **INIPI**.

Sweat baths or "vapor baths" have a protracted history. Virgil Vogel cites references of sweat baths as old Celtic and Teutonic practice, importance in tribes of Africa, Melanesia, New Guinea, and Polynesia, and even practiced by the Aztecs (Vogel, 1970). In the New World anthropologists such as Speck among the Naskapi, Tanner among the Cree and Luckert among the Navajo, reported the use of the lodge in hunting rituals of purification. But it was in North America where the sweat bath procedures reached their highest development.

There are long traditions of using the sweat lodge for purposes of healing. One of the early accounts of the American Indian Culture was by a captive who spent a number of years traveling with Quapaw's and Cherokee's. A book summarizing J.D. Hunter's experience was first published in 1824, and in commenting on his captors medical practices he noted:

> The Indians commence the cure of most of their disease by an emetic, by bleeding, purging, and sweating, the last of which is by far the most common (Hunter, 1973).

It is interesting to note that the very first **Ciba Symposium,** which was to produce remarkable psychological and medical reports the following decades, was devoted to a study of 'The Indian Sweat Bath' (Krickeberg, 1939). Noted anthropologist Carleton S. Coon summarized his observations in *The Hunting Peoples*.

> another curative technique is for a person to sit in a sweat house, which works on the principle of the Finnish sauna. In simplest form this is no more than a frame of poles in which a person sits immersed in steam from water poured over hot stones. Not only does the treatment have therapeutic properties, but is also helps a person in search of supernatural power. It is in common use among many North American Indians (Coon, 1971).

More recently, Jack Weatherford, in his book, *Indian Givers*, which argues that we have underrated and ignored the contributions of American Indians, summarizes with the following lines:

> One Medical practice employed extensively by the Aztecs but abhorred by the Spanish was bathing. This included daily washing in a river, lake, stream, or pond as well as more elaborate medicinal baths. The Aztecs built **temazcalli,** steamrooms similar to ancient Roman hypocausts. These beehive-shaped structures of stone or brick were heated, and the patient rested inside while various drugs were burned in the smoke or added directly to the steam to treat the patient. Sometimes this was accompanied by body massage with various types of leaves and ointments. Apparently this practice extended over virtually all of the Americas in various forms....Virtually all Indians of North America used steambaths similar to the Aztec **temazcalli.** Groups as widely separated as the natives of California and Delaware built semi-subterranean earthen structures entered by a tunnel. The Alaskan natives built similar baths that were covered by logs, while the Creeks covered theirs with hides and mats. The Plains Indians used a more temporary structure made of branches and leaves covered in blankets (Weatherford, 1988).

There can be no doubt that sweat lodges were used extensively for healing purposes. Furthermore, sweat lodges themselves were apparently used for basic bathing, socialization, evening warmth, celebration, and preparation for war, hunting, marriage, or passage into adulthood. Native American spokesmen and historians tell of utilizing the sweat lodge in diverse settings and for diverse reasons:

> Sweat baths were taken for purification before dancing (LaBarre, 1970).
>
> The sweat bath had prepared me for my vision seeking (Lame Deer, 1972).
>
> Of course, before any of this was done (the Ceremony of the Elk) those who were to take part were purified in the sweat lodge as always (Neihardt & Black Elk, 1932).
>
> Maybe someday there will be a purification center up in these hills. Below there mights be a camp or a medicine lodge. There could be study and teaching and fun (Rolling Thunder, in Boy, 1974).
>
> They were also used to speed the recovery of women following childbirth (Weatherford, 1988).
>
> Many of the natives in southeastern United States slept all night in the sweat lodge during the winter months and each morning upon awaking ran from the lodge to jump into the cold water of the river (Weatherford, 1988).
>
> When contemplating exposure to danger — hunting, war, contact with the supernatural as a layman, learner or chanter — the Navajo purifies himself by sweating (Reichard, 1950).
>
> Before every important undertaking, such as treating the sick, hunting, war, and travel ..... Among some tribes it belonged to puberty rites, to the elections of war chiefs, to the reception of new members into secret societies, and to the opening of important season festivals (Krickeberg, 1939).

Fools Crow spoke of the importance of socialization and friendship in the shared sweat lodge. He offered the prayer, "I thank you for my friends who are here with me to share this precious moment". Like Rolling Thunder, he also spoke of the acceptance of laughter amongst the group. Fools Crow argued that, "Laughter breaks the tension. It is a very good healer" (Mails, 1991). The building of group consciousness had been reported by many. Doug Boyd reports that after the mountain hot springs experience with Rolling Thunder, "All of us who had done this thing together seemed to remain of one mind" (Boyd, 1974).

It can be concluded, thus, that the sweat lodge was an important part of life for Native Americans. With attention to Bell's thesis, it can be argued that attention productive use could b e made of a version of the sweat lodge.

Any consideration for usage of the sweat lodge in ceremony for groups in a challenge education sequence, especially if that usage is to be patterned after the sacred ritual of INIPI, should also involve attention to a significant historical issue - even though that issue is now finding a degree of resolution. That issue can be summarized in one basic question. **Should the non-natives attempt to incorporate sacred Native American ritual and ceremony into their cultural practice for facilitating personal growth and learning?**

Historically, many Native Americans have answered that question with a resounding **"no!"** It had been argued that the rituals and ceremonies were but an integral part of the complex cosmological and metaphysical culture that was tied to the Native American Indian's ontological experience, and cannot therefore be appropriated understood and appreciated by white people. It has been pointed out that the belief systems and value orientations of Native Americans are often in oppositional polarity to those of the non-natives. It has even been suggested that the white man is the mortal enemy of the red man, and has long attempted to destroy all Native Americans and the Native American Culture. Sentiments reflect the concept that the white man had stolen the red man's land, taken away his freedom, and now he wants to steal the sacred rituals! Those sacred rituals and ceremonies are the last valuable possession of the Native Americans, and they offer the only hope for their culture to survive. In addition, based on the belief of many primitive cultures, the white people are not yet ready for the wisdom of the Great Spirit.

When Joseph Epps Brown interviewed Black Elk in the late 1940's, he noted that there was sadness in the great teacher's words. He reported that Black Elk "was lamenting the broken hoop of his nation", believing, like many, that the days of the culture were limited. He reported that Black Elk felt the "heavy burden of responsibility for the spiritual welfare of his people". It was as if Black Elk was providing information on the sacred rites and rituals of his people as a last effort to save that culture, but he feared that it was too late. In the forward to the book, it was Brown, not Black Elk, who suggested that "here too could be an important message for the larger world" (Brown & Black Elk, 1951).

Over the next twenty years things changed considerably for both natives and many others in American culture. The human potential movement was unfolding across the land, with challenge to old values and behaviors and a search for new ways of believing and being. Many people were growing to the readiness and openness that was required for learning under new psychological, social, scientific, and educational paradigms. Marilyn Ferguson was to summarize this great expansion of consciousness for thousands of people as *The Aquarian Conspiracy* (Ferguson, 1980)

While there was a significant explosion of social outrage among many natives, as reflected in the American Indian Movement (AIM), there was also a developing awareness that something was dreadfully wrong within the aboriginal culture itself (Steiner, 1968). Rising numbers of individuals immersed in the Native American Culture began to have deeper understanding of the wisdom of their own traditions. Vine Deloria, who has acted as a spokesman for some of the rebellious groups, seems to also understand the need to examine traditional ritual and custom together. He suggested that the natives need such examination and clarification as much as all the peoples of the world. He noted:

> While traditions speak of reverence for the Earth, the Indians on reservations continue to pile up junk cars and beer cans at an alarming rate (Deloria, 1973).

By 1971, when the first paperback edition of the classic book by Brown and Black Elk appeared, both men expressed hope that passing along the wisdom of the Native Americans, as reflected in their sacred rituals, might be of value not only for Native Americans, but for all peoples of the world.

Brown wrote:

> We are now in process of intense self-examination and engaging in serious re-evaluation of the premises and orientations of our society (Brown & Black Elk, 1971).

He quoted Black Elk:

> I have wished to make this book through no other desire than to help my people in understanding the greatness and truth of our own traditions and also to help in bringing peace upon earth, not only among men, but within men and between the whole of creation (ibid.).

Brown suggested that for those looking for ways to foster the process of re-evaluation there may be significance in models for ritual and ceremony based on traditions of the Native American Indians. He suggested that Black Elk's mission to bring his people back to "the good red road" may not have failed at all - but succeeded in ways he could never have anticipated.

There was, however, still a hesitancy with regard to passing on sacred ritual and ceremony. In his book *Rolling Thunder*, Doug Boyd writes about the 1971 appearance of the great medicine man at the Menninger Foundation. He quotes Rolling Thunder:

> This is my first association in spiritual matters with white people, and that's why I was hesitant to come here. Indians out where I live sit and talk all night long about spiritual things. I want to make it very clear that I will not reveal any of the rituals or sacred ceremonies that are not supposed to be revealed. Those cannot be revealed at this time. American Indians have quite a lot of things that are secret and cannot be revealed.
>
> As long as ten years ago I could not talk to you about any spiritual things regarding the American Indians because after the conquest of this continent, those things were hidden. We go by signs of the times, and they change as we go along. The pattern of life changes, and we were shown about six years ago that the time had come when we could travel and mix with white people and we would find people in different places with good hearts and we could talk with them (Boyd, 1974).

Lame Deer was apparently involved in those same secret pow-wows in the late 1960's when leaders came to realize that the time was nearing for sharing ceremonial traditions with all peoples. He writes:

> The sacred pipes have not been shown to the people for some years now. In the summer of 1969 we Sioux medicine men

> thought that the time had come to open up these bundles. But when word got around that there were rumors of TV crews coming in, offering us money for "exclusive rights" as they called it, we changed our minds.... The day will come when we will open them again, but it must be the right day, and those who come must do so for the right reason. When the day comes, we will know it.
>
> We must try to use the pipe for mankind, which is on the road to self-destruction. We must try to get back on the red road of the pipe, the road of life. We must try to save the white man from himself (Lame Deer, 1972).

In 1979, Thomas Mails reported on the wisdom of the medicine man and tribal leader Fools Crow. Fools Crow talked of the "hollow bones" of chiefs, shamans, and other great teachers, which served to take wisdom and power "in and through".

> These ceremonies do not belong to Indians alone. They can be done by all who have the right attitude... and who are honest and sincere about their beliefs in Wakan Tanka and follow the rules (Mails, 1979).

In a second book about the teachings of Fools Crow, there was further elaboration of the concept of "hollow bones". Again, he quoted Fools Crow:

> The power and ways are given to us to be passed on to others. The power comes to us first to make us what we should be, and then flows through us and out to others (Mails, 1991).

Ed McGaa, Eagle man, recently summarized the contemporary answer to that important question about the sharing of sacred ritual and ceremony. In his book, *Mother Earth Spirituality*, Eagle Man writes of his own adventurous journey into the ceremonial world, and notes:

> A question that will be asked is why I an willing to teach non-Indians about Native American spirituality... I believe, like Fools Crow, Eagle Feather, Sun Bear, Midnight Song, Rolling Thunder, and a host of other traditional peoples, that it is time that spirituality be shared (McGaa, 1990).

So, as the 20th century nears its end, several representative Native Americans feel that the time has come for sharing and teaching all peoples about their traditions. The "Hollow bones" have passed along ideas and procedures that can help all humankind in their search for peace, harmony, and balance within, and meaningful relationship with others, the earth, and the Great Spirit. The power and the wisdom of many special rituals, such as those of the sweat lodge, may now be in the hands of all the people of the earth. With that gift comes the responsibility of using these powers wisely.

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INTERTWINE: THE RECONCILIATION OF DIFFERENT LIVES OF MORAL DEVELOPMENT IN MEN AND WOMEN

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I. Introduction

How should we live? Shall we aim at happiness, knowledge, virtue or the creation of beautiful objects? If we choose happiness will it be our own or the happiness of all? Morality deals with such questions at all levels. It's subject consists of the fundamental issues of practical decision making and its major concerns include the nature of ultimate value and the standards by which human actions can be judges right or wrong.

The ultimate goal of morality or ethics has been to provide a presciption by which universal principles can reliably and consensually determine what actions are right and wrong. Moral judgements are confounded by both developmental and gender phenomenon (since there are gender differences in development). The assumption of most theories about moral development are rooted in conflicts which arise during the course of normal male development and correspond to stages of moral evaluation by which we as therapists define "healthy outcomes" in therapeutic interventions and define psychopathology. The error made in our reflections using the masculine line of moral development without an appreciation for the counterpoint of the female line leads to a limited perspective in facilitating clients in answering the existential question, "How should we live?" Without due appraisal of the expanded view, the risk of fail- ure to facilitate the resolution of quality of life issues for clients in- creases for both sexes.

The purpose of this discussion is to illuminate: 1) the moral developmental process of both males and females, 2) the values implicit given the corresponding developmental stage and 3) the intertwine of these developmental paths if humans are to resolve the personal crisis of both identity and intimacy. Also, we will provide several experiential exercises which can facilitate the resolution of modern moral crisis: abortion, monogamy, euthanasia, dual career families, environmental issues. Further, we will consider corporate morality insofar as it reflects conflicts in individual rights, responsibility in relationships, individual achievement and cooperative enterprise.

II. Male moral development - the morality of "fairness"

A) Piaget - six stages of moral development

B) Kohlberg - six stages of moral development

1) fairness based on individual need (stages one and two)
2) concept of fairness based on societal convention (stages three and four)
3) principled understanding of fairness which rests on free standing logic of equality and reciprocity

C) The value implications of "individual rights".

D) The developmental liability of individual rights and the resolution of conflicts of intimacy.

III. Female moral development - the morality of the activity of care as it centers on relationships and responsibility

A) Gilligan - six stages of moral development

1) caring for the self to ensure survival
2) caring for others to assuage selfishness
3) caring through "maternal morality" to ensure care for the dependent and unequal
4) caring for others which also insures diminished sacrifice of the self
5) caring that remains psychological in its concern for relationships and response (action) rooted in the awareness of the interconnection of self and others
6) caring expressed universally in its condemnation of exploitation and hurt (of both self and others)

B) The "psychopathology" of codependency - a developmental view

C) The developmental liability of responsibility in relationships and resolution of conflicts in identity

IV. Intertwine - the dialective of the male and female voices of development as it fashions each sexes counterpoint to moral crisis engendered by identity and intimacy.

V. Experiential Challenges

WOMEN CAN DO ANYTHING. . . TOGETHER!

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Abstract

This workshop was developed as part of a prep-and-post plan for a Women Outdoors canoe trip in August 1992. Two workshops were conducted in the spring of 1992 at the AAEE New England Regional and Women Outdoors Conferences. This workshop at the AAEE International Conference combines both experiential activities and discussions. The experiential component of the workshop will involve problem solving related to outdoor activity tasks. Discussions will look at the common areas of sexism and disability oppression as factors which limit the participation of all women in outdoor experiences.

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Twenty years ago it was considered radical for groups of women to do outdoor trips. Currently many programs run trips for women, and more women are doing outdoor trips on their own. Paddling around with a wheelchair in the canoe is now seen as unusual. Perhaps twenty years from now people with disabilities participating in a range of outdoor experiences will be viewed as commonplace.

There are parallels between women as individuals and in groups and people with disabilities getting more involved with outdoor activities today. The former developed as part of the current wave of the feminist movement which began in the early 1970s, and the latter with the increased push in the last 5-10 years of the disability rights movement.

There are several questions we can ask to focus our thinking about women of mixed ability doing outdoor trips together:

- Why women's trips?
  - There are powerful experiences to be had by women doing outdoor activities together.
  - Women can feel empowered to be fully involved, developing competencies in the outdoors.
- Why mixed ability trips?
  - There is a long history of people with disabilities (PWDs) being segregated, institutionalized, separated from society.
  - Such trips provide opportunities to share experiences, develop friendships, recognize strengths and capabilities
  - Issues of disability oppression can be explored.

- **Why *women's* mixed ability trips?**
    - It is powerful to be able to learn about/share commonalities as women in a society that limits women, and share experiences as privileged and oppressed in terms of disability oppression and sexism.

There are several key concepts we will discuss, including the notion of collaboration and that of strategizing to deal with attitudinal and physical barriers. There are outdoor programs where professional "temporarily-able-bodied" (TABS) lead PWD's on trips. By collaboration–we can acknowledge and draw on everyone's strengths and limitations, and appreciate the experiences and skills we all bring to the event.

We can identify, assess and deal with attitudinal and physical barriers which keep women of mixed abilities apart and out of the out of doors. We can share learnings from previous workshops and trips as TABs and WWDs which can enrich the group and individual experience.

Arts, Performance and Interpretation

SERENDIPITY:
JOURNALS AS JOURNEYS OF DISCOVERY AND MAPS OF BURIED TREASURE

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Abstract

Whether we are charting a path through the woods or through our lives, we are all poets—the sense that we are makers or creators, shapers of a journey, discoverers and sharers of surprises. In this workshop, we explore poems as maps that help us chart paths through our experience—and as experiences themselves that surprise us and lead us out of our familiar territory.

Background

In both outdoor and classroom-centered courses, students are often asked to keep journals. As a journal-keeper, teacher, and sometimes poet, I look for ways of making the journal-keeping experience rewarding enough for students to want to continue with it after the course is over. Journals, when we give them a chance, can be excellent teachers and healers.[1] They can give pleasure while they reveal to us our creative and problem-solving capacities. But they can also cause discomfort, embarrass us with the depths of our moods and our angers, until we throw them aside, thinking they are nothing but receptacles for either bad moods or uninteresting daily routines. By allowing for play and poetry in our journals, however, and by allowing also for the dross—the depressed moods; the routine, uninspired days; the times when we feel lost—we can persevere, stay on friendly terms with our journals, and help our students make the most of theirs.

Journals offer the opportunity to become historian, poet, and commentator on our experience. Rather than being swept into currents and cross-currents, we can gain perspective on events affecting us and make decisions about our responses. In fact, the very act of recording events and our responses to them is in itself a decision, a means of taking an active role in our lives, mapping out a route. A hike I took several months ago illustrates some valuable parallels between the literal route-finding taught to students in outdoor courses and the symbolic route-finding afforded in journal-keeping and, more particularly, poetry writing.

In March 1992, an item in *Footnotes*, the Delaware Valley Chapter newsletter of the Appalachian Mountain Club, caught my attention:

> **Sat., Mar. 14. Mt. Yeager, Pocono Mtns. Bushwhack.** About 10-12 mi. absconding hikers and "poets yeggs and thirsties" far oft the beaten tracks, be prepared for scouting scrambling cliffs and bumping down streaming through swamys and gamboling state game lands, bring sturdy boots, lunch, water, compass and a wilderness poem to read or write between the lines on the gas station map. L. ee cummings, cl. k w johnson.

The "co-leader" explained that each hiker would be asked to take a turn in the lead, using a map and compass, a prospect that worried me, since my navigating skills, underdeveloped to begin with, had become rusty. I was less afraid of being lost myself than of getting others lost. But reassured by the fact that we did not need to lead for longer than one or two landmarks, I took my turn, keeping it short so as not to push my luck or my skills too far. However short, though, the experience of leading changed the composition of the hike for me. I no longer was a passenger but a co-creator of the trip. As the day went on, I noticed that everyone's fear of getting lost was dissipating.

It wasn't just that no one led the group astray—well, not too far astray—but that we became more comfortable with one another, more tolerant of one another's and our own capacity to make mistakes, to get lost. In fact, our hike raised new questions about the meaning of "getting lost." Losing one's originally planned way needn't be a disaster (provided one is prepared physically and psychologically for the consequences). It can instead be a prelude to finding new ways, a joyous entry into being found and finding oneself, as David Wagoner (1991, p. 155) attests in his poem, "Lost":

> Stand still. The trees ahead and bushes beside you
> Are not lost. Wherever you are is called Here,
> And you must treat it as a powerful stranger,
> Must ask permission to know it or be known.
> The forest breathes. Listen. It answers,
> I have made this place around you.
> If you leave it, you may come back again, saying Here.
> No two trees are the same to Raven.
> No two branches are the same to Wren.
> If what a tree or bush does is lost on you,
> You are surely lost. Stand still. The forest knows
> Where you are. You must let it find you.

Being lost, then, seems to reflect the way we perceive our condition, rather than the condition itself. And since our perceptions come not only from the information we take in but the stories we have learned to tell ourselves about that information, poetry—whether we compose our own or select a poem or other reading to help ourselves and our group process an activity—offers a vital tool for processing our experience, indeed for creating it.

Stephen Bacon (1983) suggests as much when he describes experiences themselves as metaphors, implying that Outward Bound and similar outdoor programs are poems we read and experience and interpret—and write. Indeed, interconnecting linguistic paths lead us to the word "trope," "troubadour," "find," "invent," and "way". The troubadours were, literally "finders", discovering truths in nature and revealing them to the audience as a newfound discovery. The audience, of course, needed to be an active partner in the process. Truths were hidden and revealed cryptically.

Engagement in the search was crucial not only by the poet or "finder" but also the audience.[2] The experiential educator in that respect is a poet, discovering hidden ways or paths or truths and engaging students in the search—whether through forests, streets, books, or minds.

But while instructors of wilderness courses (or any courses) may structure activities that serve for students as symbolic of some problem in their own lives, the student is ultimately the storyteller, the creator, deciding for herself the significance of that activity as it relates to her personal adventure and later shaping the story of that experience to be passed on to others. It is important, then, for students, whether in Outward Bound or English 100, not only to craft their own stories about their experiences but to bring these stories to others, to have a sense of their power to affect others through their narratives.

The poetry hike allowed us each to take a lead not only as hikers but as poets and story tellers. Together we composed the hike not only through the woods but also through our collective memories. Just as our interpretation of the symbols on the topo map guided us through thickets and across streams, our response to the poems we read to one another guided us through the thickets of our thoughts about what we experienced. In *Songlines*, Bruce Chatwin reports that Australian Aborigines have traditionally viewed a song as "both map and direction-finder" in a system of totemic texts that can guide travellers across a continent (1987, p. 13). This view may underline for all of us the sense of wonder inherent in the power to find in the act of creation a path that leads us to ourselves and one another.

The Workshop

Although my workshop does not (yet) feature a hike, I offer ways to integrate poems into the learning process whatever the setting and the opportunity for participants to take a brief turn at designing their own writing activities. The workshop consists of four stages:

- Introductions of leader and participants
- Individual writing activity
- Collaborative writing activity
- Discussion of ways to use writing within participants' professional settings.

While I want to retain the element of surprise crucial to a workshop like this, the following informing principles should give idea of the direction each stage will take.

1. *Everyone is a poet.* Many people dismiss their creative potential with such statements as "I have no imagination" or "I'm not creative." Or they may say, "I'd like to become more imaginative," which, while more positive, still implies that they have not yet become the imaginative people they seek to be. In this workshop, I assume that all present are poets—i.e., creators or makers of reality—who will be surprised by the poems they find within themselves.

2. *While risk-taking is encouraged, each participant's privacy will be respected.* Although (within time limits), I want to give everyone who wishes to do so the opportunity to read her work aloud, this does not imply an obligation to read one's work aloud. For some participants, the act of courage is in the decision to write; for others, in reading and receiving responses. This is up to each individual, which leads to my next point.

3. *All participants should receive the support and/or feedback they need from the rest of the group.* In a 1990 Outward Bound course I took, the rock climbing instructor invited each student to say what he or she needed from the rest of the group. (I needed Rolaids, but that's another story). In a workshop that involves interpersonal risks, I believe this kind of reassurance is equally important. Some participants may prefer spoken feedback; for others, the audience's silent interest and attentiveness is feedback enough.

4. *Everyone will have an opportunity (albeit brief, given time limits) to contribute a writing game or activity.* This activity may be serious or silly. Just as, on my hike, each hiker had a turn to lead, I will incorporate shared leadership into the writing workshop. Each of us has the potential not only to be poets but to elicit poetry from others. If our efforts result in getting people lost, we have already established that being lost can lead to new finds and new adventures. This is true with words as well as on the trail.

5. *Everyone should have a souvenir to take home from the workshop.* Of course, the tangible souvenirs will be the poems written during the workshop. I will supply multi-colored paper and pens to help participants make these souvenirs suitable for framing—or reading during one of the "open mike" periods at the Cafe Exchange, if they wish. I will also provide some photocopied resource material (an idea list and a bibliography). The intangible but no less significant souvenirs will be the ideas, suggestions, and energy we receive from one another.

Notes

[1] See, especially, James Pennebaker's article, *Writing your wrongs*, in *American Health* (January/February 1991). Pennebaker conducted a study in which college students kept journals either about trivial subjects or about traumatic events in their lives. Those who wrote about traumatic events were further subdivided. One group wrote only about their emotional responses to the event; another, only about the facts; a third sub-group wrote about both the facts and their emotional responses. All the students wrote fifteen minutes a day for four days. Their visits to the student health center in the two and a half months preceding the journal keeping were compared with those made in the five and a half months afterward. Although the number of pre-journal keeping visits was the same for all the groups, those who wrote about both traumatic events and their emotional responses experienced the most improvement afterward, their monthly visits dropping by about 50%.

[2] The words listed have common roots as noted in the American Heritage Dictionary, 1981 edition. In discussing the significance of the name "La Trobe" in Virginia Woolf's *Between the Acts*, Mitchell Leaska (1983) notes: "The 'trobar clus' of the troubadours was based on the postulate that poetic truths exist in nature to be found by the trouvere or finder, and that, on the other hand, hermetic ideas are to be enclosed in the verse to be discovered by the reader, a notable example of art imitating the processes of nature" (p. 209).

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POSTCARDS FROM AN ISLAND:USING JOURNALS AS A REFLECTIVE APPROACH TOWARDS THE INTEGRATION OF VOICE AND PERSPECTIVE

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Getting students in touch with their immediate environment, inner selves and experiential encounters has offered considerable challenge to educators in the helping professions. Learners who are able to connect in an experiential fashion, whether by longterm structured programs or shortterm encounters often develop a context by which the process of inquiry may be extended. This extension may be personally or professionally based, and often extends to clarity of thought regarding self-identity.

Journals are commonly used in conjunction with cooperative work assignments as a means to monitor student development, and to serve as a record of activities. Additionally, the use of journals provides students with an outlet to discuss process learning, whether in public or in private. Journals are also helpful in the reflective process by providing a time lapse between observations and actual recording of events, thereby introducing a "cooling off" period and a chance to examine perspective. Journals may be structured to allow for themes, and may involve feedback from an on-campus advisor.

Useful to the student contemplating the integration of adultness with self-identity, the journalling process allows for continuity of thought over time and place. This concept may be extended to include the modelling of appropriate behaviors through careful observation, the selection of alternative actions to produce positive results or as a centering device during periods of conflict resolution. Through continued journal entries, the concept of voice emerges for possible examination. Applications of the journalling process are myriad; a new professional entering the workforce, a returning adult exploring alternative goals through continuing education or a career changer seeking an understanding of the subtle rules of behavior in a new environment.

The presentation will feature actual journal samples from off campus students actively involved in assignments while maintaining contact with a faculty mentor. Styles of journals will be examined as well as anticipated outcomes and evaluation techniques.

Participants will be invited to join in an outdoor enhancement activity, reflective in nature, which will include a fun, water-based, environmentally safe event designed to highlight their own learning of the journalling process.

SOUND PLACES: LISTENING TO OURSELVES, DESIGNING FOR OTHERS

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This **design workshop** is intended to provide you with tools to ***recognize, explore*** and ***create meaningful places*** for yourself, the people you work with and your community.

Sound Places are our collection of special environments that speak to us in tangible and non-tangible ways; call us to be in them; gather us time and again (physically or in our memory) alone and in groups to re-affirm our ties to ourselves, our local community and the world at large. They are the kind of places that may make you feel uplifted on a day of blues, exhilarated, relaxed; they may give you a sense of empowerment or instill a notion of safety.... After being in them you might be able to articulate an idea that was wandering in your mind, come to grips with "unfinished business", express feelings of freedom, rootedness...

> ***Sound Places are places you want to be associated with.*** You may find/stumble upon a few such places in your lifetime or many. They may be of a temporal nature or of longtime standing, small in scale or vast.
>
> ***Sound Places have to do with values*** and as such will differ amongst diverse groups of people. Occasionally friendship groups will form to protect/save/restore them.
>
> At times they need to be re-created.

Sound Places are important to your well being as an individual and as a member of a community. I would like to ascertain that the spirit of a community can be found in the surroundings it offers its members for having nourishing sound experiences.

Sound is being used here, 1. as an adjective in the sense of being: well grounded, healthy, full of vigor, wholesome; 2. as a verb, to: pronounce, articulate express and to: look into, investigate, measure; 3. as a noun, meaning: utterance, noise music, tone.

We will ask ourselves, for example: what does a healthy, vigorous place sound like? What is the physical embodiment of a place that welcomes us?

We will listen to the sounds of life as they reverberate inside us transforming outer landscapes into inner ones. In so doing we will glean understandings about the identity of our communities and how we may strengthen or begin to change them.

By the end of the workshop you will have created a sound path to share. As a closing ritual we will sound (like visualize) our designs. Participants in this event will be working with sound in multi dimensional media, i.e.: movement, paint, fabric, language....

SOUND PLACES listening to ourselves, designing for others is open to all who wish to take part in a design adventure. It is as much about experiential learning as about placemaking itself.

THERE IS A CAMPFIRE IN MY CLASSROOM!
MUSICAL VEHICLES ACROSS THE CURRICULUM

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Environmental and outdoor schools utilize musical gatherings around roaring campfires as opportunities for teachable moments that are energizing and educationally effective. The same approaches can be applied to all subjects in the curriculum.

This session explores processes and resources for tapping the rhythmical impulses that are natural in students. There are myriads of musical vehicles that can be employed to increase the saliency of learning events. These field tested approaches and activity suggestions have been embraced by both educators who might think of themselves as "non-musical" and teachers who regularly use music to reach young people.

Music invites the learner to share in educational experiences on their own terms. In a similar fashion this session will offer a sampling of low/no risk, cross curricular activities from a takeaway resource list. A sharing session will allow for fielding of any questions stimulated by the practical activities handout and participants will have an opportunity to embellish these resource ideas.

The emphasis of this workshop is on classroom-ready ideas, including: employing popular music to reach students, making music with your body, teaching science through musical theatre, the three R's jam session and action-a-long environmental songs for non-musicians.

Research Colloquium

RIPPLES IN THE WATER: REFLECTIONS ON EXPERIENTIAL EDUCATION RESEARCH DESIGNS

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Well-designed research should result in a clear picture of the subject being studied, as a mountain reflected in a crystalline lake appears almost as lucid as the real rock. In revisiting the designs and approaches historically adopted to answer the questions confronting experiential education, we see an image that is somewhat less distinct. It is as if our lake wasn't quite calm and the surface ripples have adversely affected how well we have seen and understood the mountain. A better cognizance of the ripples in our research pool may improve our future studies of our field.

Experiential education programs are quite different today than those of our early history. We've learned from our experience and from the body of research we've conducted. For example, in outdoor education alone, we see less emphasis on specific hard skill development and more conscious effort on processing experiences to lead to personal and group skill development and environmental and cultural learning; we utilize a greater range of program environments (eg. rivers, lakes, oceans, mountains, parkland, badland, etc.); we conduct less cut and slash bush camping and put more effort into minimal impact living; and we have created substantially more opportunities for leadership development at all levels.

Aristotle, the Father of modern science taught us that 1) it is important to educate the whole child 2) it is important to combine theory and practice 3) it is desirable to study the past to increase creativity in present, 4) experience guides learning and 5) discipline and interest are important to learning. He was a strong advocate for experiential education and the Greeks consciously used a variety of outdoor experiential education techniques.

In fact, in Aristotle's best research on the subject, his ANOVA results clearly supported... Say, what? OK, so he didn't do that kind of research. Our ways and means of trying to determine what and what is not educationally efficacious has obviously evolved along with the content and process of the experiental programs we have offered. It has sometimes been difficult to ascertain whether our research has driven our programs or our programs have driven our research. Perhaps some of each has occurred.

Research in outdoor adventure programs began in earnest in the 1950's, with studies on how many schools were doing survival training in their curriculum and what benefits were acruing to camping program participants. The 60's marked the beginnings of research focused on individual and social (including theraputic) benefits, including reduced recidivism of youth at risk, improved academic performance, self-concept, and self-actualization, self-efficacy, and fear modification (Ewert, 1991).

A number of meta-analyses of the research in outdoor experiential education have been conducted since the mid-seventies (Godfrey, 1974; Vogl and Vogl, 1974; Iida, 1975; Lowenstein, 1975; Shore, 1977; Staley, 1979; Hedin, 1980; Burton, 1981; Ewert, 1983). Similar works have been conducted in outdoor recreation and leisure (Burdge and Field; 1972; Riddick et al., 1984; Manning, 1986;

Kaplan and Kaplan, 1989). These reviews combined with a perusal of research conducted more recently, suggest a wide variety of research designs have been employed by those studying experiential education. Some of these include the following:

Research Methods Employed in Experiential Education Research

Quantitative Methods
- Observational
- Behavioral Analysis
- Correlational
- Quasi-experimental
- Experimental
- Causal
- Critical-incident
- Single-subject
- Time Sampling
- Mechanized Collection
- Evaluation

Qualitative Methods
- Historical
- Descriptive
- Case Study
- Ethnographic
- Phenomenological
- Hermaneutic
- Action Research
- Evaluation

Many of the reviews conducted in the 70's and 80's noted above have been helpful in critiquing past research efforts and providing direction for more current research topics and designs. Almost 1,000 studies have been completed and most have suggested some positive benefits to participation in experiential education. However, experiential education is not a specific academic discipline, but an interdisciplinary, applied field of study and research in the field has evolved in the classic pattern of developing fields of study. Early studies tended to be descriptive, exploratory, and disciplinary-based, while more recent studies have tended to be increasingly conceptually-based, explanatory and multidisciplinary. These changes are collectively leading to a stronger body of research. However, a number of chronic design and methodology ripples (problems) have plagued the body of research in experiential education and hence the power and generalizability of study results. Some of the recurring ripples which we must interpret our research body through are as follows:

Table 2. Ripples in the Designs and Methods Used in Experiential Education Research

Research Design Ripples
- inadequate conceptual/theoretical grounding
- unsophisticated research designs
- overemphasis on descriptive reporting
- few causal comparative designs
- few explanatory model testing studies
- inadequate attention to effects of program components
- few longtitudinal studies
- inadequate attention to triangulation of methods to establish validity
- inadequate methodological pluralism

Sampling Ripples
- overreliance on self-selected samples
- lack of control groups
- overreliance on convenience sampling
- inadequate sample size for statistical significance

Instrumentation and Procedures Ripples
- lack of randomization of subjects
- matching/blocking procedures often weak or absent
- inadequate attention to attrition and non-respondents
- inadequate consideration of latent vs. measurement variables
- self-report measures overused instead of behavior measurement
- overuse of standardized instruments
- insufficient field and pilot testing of new instruments
- insufficient pretesting of subjects
- "ceiling effect" of participants; measuring at end of scales
- overreliance on graduate students for data collection
- inadequate training of graduate students in research designs and methods
- impact of researcher(s)' presence/inputs not appropriately recognized

Data Analysis Ripples
- unsophisticated statistical analysis of data
- inappropriate selection of statistical tests (eg. use of inferential stats and reporting of p-values and levels of significance with data collected from non-probability samples)
- overstatement of generalizability of results (studies isolated in space and time)

Reporting Ripples
- lack of connection to field through application articles
- little generation of interest in consumption of research by practitioners
- no single journal of experiential education research - insufficient publication of study results by researchers

BEST COPY AVAILABLE

The absence in the literature of many thorough meta-analyses conducted over the last decade suggests a need for an update work on where we've come over the last half of the history of the Association for Experiential Education. This may be a very worthwhile AEE project.

The AEE has contributed to research in the field, but perhaps with less committment than could be expected from an association whose work could benefit so much from quality related research. Publications such as *The Theory of Experiential Education* (Kraft and Sakofs, 1984), *Experiential Education and the Schools* (Kraft and Kielsmeirer,1986) and *Ethical Issues in Experiential Education* (Hunt, 1986) provide examples of ways in which some types of research (both rationalistic and naturalistic) can be performed and reported in way palatable for the practising consumer (ie. the program administrator or leader). Unfortunately, the conscious avoidance of discussions of research designs and methods and specific studies does little to attract the interest of other researchers, and hence to further the body of knowledge. Some minor efforts have been made in the *Journal of Experiential Education* and at AEE Conferences over the last few years to include the occasional research methodology article or paper (e.g., Flore, 1991; Hunter, 1991; Braverman, et al., 1990: Ewert, 1987; Rowley, 1987), but these articles and papers have been few and far between and do not consitute the actual publication of research articles. Most of what the *Journal* has appeared to accept would be seen as theoretical or anecdotal by the critical researcher. Hopefully, forums such as this Research Colloquium may help us increase our collective committment to conducting and publishing research through the Association.

Most researchers recognize the need for increased theory and model design and testing focusing on explaining not whether experiential education makes a difference, but specifically **how** it does this. We need more conceptualization and different forms of measurement designed to dig deeper into the human experience to capture and reflect the essence of this multi-faceted experience. Pluralistic (multi-method) approaches which include triangulation of a variety of quantitative and/or qualitative methods may provide us with designs where the strengths of one approach help calm the ripples of another. This will allow for a more thorough analysis of available data, and hence a more accurate response to the study question. While this may suggest a need for some researcher retooling, the end result, better research and increased confidence in our results, will be worth the time and effort.

While researchers and practitioners alike are convinced experiential learning processes (quality experiences combined with personal reflection) work and elicit a wide variety of positive personal, social and theraputic benefits, declining resources and increasing demands for accountability suggest we need to be able to demonstrate these benefits unequivocally to those in decision making positions. As researchers, we can only benefit by looking into our reflective pool and considering where we've been, what we've done and how well we've reached our objectives. Our body of research can only benefit from critical inquiry into the designs and methods that have been used to provide us with the answers to our questions. After all, learning from our experience is what we're all about.

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SCIENCE AS ADVENTURE:
RESEARCH FUTURES IN EXPERIENTIAL EDUCATION

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In experiential education, research and evaluation has essentially been an exercise in adventure—an adventure in science. Some of the risks and uncertainties researchers have faced in this field have revolved around issues of scientific merit, the interpretation of our work as meaningful, the pushing of conceptual and theoretical limits, and the finding of outlets for our work that are accepting of risk.

In experiential education there is a history of individual researchers willing to encounter the risks inherent in conducting science in our youthful field. An overview of these contributions is a picture of progress in science as adventure, and gives us a glimpse into the future of research and evaluation in experiential education.

To assist in exploring the futures of experiential education research I reviewed the *Journal of Experiential Education* with the intent of identifying important research articles and organizational actions that would give some measure of progress in our efforts. Although experiential education research may appear in a variety of journals, and a thorough assessment of total research efforts requires a broader analysis, it is perhaps valuable to examine the impact and presence of research in our primarily publication in order to assess the impact of research on the experiential education field.

Since the development of the *Journal of Experiential Education (JEE)* in 1978, fifteen volumes have been published. Roughly forty (40) separate issues have been printed. Of those forty issues, only one issue (Volume 10, No. 2, 1987) has been devoted primarily to research and evaluation. Of roughly 300 articles appearing in the *JEE*, 12% (36) have addressed research and evaluation topics directly. Although that number may seem high to some people, when research articles composed of literature reviews, research updates, or "how to" research approaches are eliminated, it becomes apparent that only about 6% of all *JEE* articles include a strong empirical basis. Almost 40% of these articles appeared in the research and evaluation special topic issue of 1987.

Research has been a constant source of discussion throughout the history of the *JEE*. The first research article appeared in the Journal in 1979 (Hedin and Conrad, 1979). The article reported results of a multi-method research design that measured program effect on self-esteem, career maturity, social responsibility and problem solving. The significance of this work was the early call for "triangulation" in understanding program impact. Final results of the study would appear two years later in a revised article (1981).

With the Hedin and Conrad (1979) article the need for quality and diversified research in experiential education was identified. Calls for more rigor in research design and evaluation (Wichmann, 1983), and improved conceptual/theoretical grounding (Shuttenberg and Poppenhagen,

1980) that appeared in *JEE* articles 10-15 years ago remain common to researchers today. Although these "basic" research issues remain present for future consideration, several unique events/articles have appeared in the *JEE* that indicate progress in experiential education research.

"Research Update" appeared in the *Journal* in 1983. The purpose of the update section was to share research and evaluation ideas and information with all AEE members. A "New Research Update" has been included in the *Journal* since 1990.

The first research article that addressed a topic other than "program impact" was printed in 1984 (Priest, 1984). Some authors (Flor, 1991; Ewert, 1987) have suggested research become more focused on "how" and "why" experiential education occurs—a significant move away from the "if" focus that has dominated research efforts. Others have suggested it become more practical (Kleinfield, 1983).

The 1987 "research and evaluation" special edition marked what seems to be an important turning point for the *JEE*. Only 10 research or evaluation focused articles had been published in the previous 23 issues. The special issue single handedly added another 11 articles. Since the special edition 15 research articles have appeared in the subsequent 14 issues of the *JEE*. Since 1987, 26 of the 36 research articles in the history of the *JEE* have been published. The special edition also marked the publication of the first new qualitative study in the *JEE* since 1979 (Henderson and Bialeschki, 1987).

Other events that indicate the growth of research in our field include the establishment of the Research and Evaluation SIG in 1986, the include of a "Research Colloquium" at the yearly conference in 1991, and the addition of 1992 colloquium papers and poser sessions in the conference proceedings this year.

What does the review of research in the past tell us about research future? One thing this review illustrates is that research has been a relatively popular discussion point within the scope of the AEE organization. The importance of research has apparently enlarged in the last five years and is expected to continue.

Clearly a catch phrase for future research is multi-method. Although not new, the ability of researchers to conduct multi-method research has grown. Perhaps this growth is related to the popularity of qualitative methods in education and leisure research. It is also related to a need to understand experiential education as a complex and dynamic process. Additionally, the need for improved models and theory suggests an improved interdependence between quantitative and qualitative research agendas.

Another important change which we are currently involved with is the change in research focus to "process and experience"—the "how" and "why" of experiential education. This may bring us to a future that explores program sequencing, psychological dimensions of site selection, experience typologies, the subjective nature of experiential education, the "fit" of experiential education in the life course, the multivariate exploration of experiential education and other related topics. Additionally, future research will continue to describe the evolving nature of the experiential education field.

A change that is related to the previous research focus is the application of new technologies and methods for studying experiential education. The future may bring our ability to study remove groups, or concurrent groups, via technological advances. These types of advances have been seen in psychology and leisure research in Experience Sampling research and recent physiological based research agendas and have great potential in experiential education research (Rademacher, 1991).

An important and less discussed concern in the future is dissemination of our efforts. Will the *JEE* continue to be a viable avenue for sharing research ideas? There is obviously a need to share our efforts both inside and outside of our immediate research circle. The Research Colloquium provides a yearly opportunity to network. Do we need other communication outlets? Perhaps the future will see a yearly refereed research compendium for the association or an expanded research colloquium.

Transitions into the future are likely to be as adventurous as our progress to date. As our research interests become more diversified we must become more accepting of new ideas and develop new avenues of sharing those ideas. The difference between our past and the future, it seems, turns on the need for researchers to become more interdependent.

The new interdependence requires strong communication within our group and with those outside of our immediate peer group. Historically, research in experiential education has drawn heavily from other disciplines. That interdisciplinary approach will likely remain strong as interests become diversified and multi-method approaches become more popular. Clearly the future demands a more open and aggressive approach to experiential education research.

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THE PHYSIOLOGY OF OUTDOOR ADVENTURE EXPERIENCES

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One of the most often advertised aspects of outdoor adventure programs is the exhilaration and challenge of adventure experiences. Yet, our appreciation of the physiological implications of such experiences has just begun to develop. The advent of programs for adult populations with health considerations differing from those of adolescents, has required that more attention be paid to cardiovascular fitness and the concerns surrounding sudden cardiovascular events related to emotional and physical stress.

The nature of outdoor adventure experiences makes it difficult, if not impossible, to get a true picture of responses to physical exertion alone or purely emotional/psychological challenge or stress. The challenge or stress involved in outdoor adventure activities stems from situations requiring some combination of physical and psychological involvement. They seem to always be interacting. However, for the purpose of this presentation, loosely structured categories of physical challenges and psychological challenges will be used for the purpose of information organization.

Responses to Physical Challenges

Physical challenges that are commonly associated with various outdoor adventures include physical exertion in cold environments at varying altitudes, physical exertion in hot/dry or hot/humid environments, long hours of extended exertion and fatigue, sudden temperature changes with cold water immersion following or during physical exercise, irregular sleeping and eating patterns, and occasional requirements of sudden intense physical exertion as with a real or prefabricated emergency. The base of knowledge dealing with physiology in cold and hot environments and at altitudes of differing atmospheric pressure is extensive (Balke, 1968; Pirnay, 1970; Elliott, 1978; Sharma, 1978; Convertino, 1980; Horvath, 1981; West 1985). Adventure programs have benefitted from the knowledge gained in these areas, and program safety has been increased.

Less exotic topics are now beginning to be actively investigated. One reason for the delay in researching physiolgic response to adventure is the fact that predominately young physically fit individuals have been the participants of adventure activities. With that population, there have been relatively few fatalities resulting from physical exertion or environmental extremes. However, adventure programs are now attracting many older individuals that often have a lower level of physical fitness and are accustomed to a controlled environment with relatively little physical activity. There are medical implications.

A few researchers are beginning to investigate the physiology connected with specific adventure activities. In a study measuring heart rates on a variety of high ropes course events, Little, Bunting, and Gibbons (1986) recorded heart rates of varying intensity for healthy college age students. Heart rates were telemetered throughout a series of high events and recordings were made at several predesignated points on each event. The events eliciting near maximal rates were the pamper pole (y = 200 bpm) and the zip line (y = 190), probably due to the psychological anxiety of the height involved. However when two or more events were performed in sequence without returning to the ground in between events, the physical exertion together with anxiety tended to elicit heart rates approximating 60% to 70% of maximal rates.

Another demanding activity associated with many adventure programs is the 'run and dip'. Ricketts (1986) monitored the effects of such sudden temperature changes on heart rate, respiration rate and volume, blood pressure, and temperature changes. The indications are that significant changes do occur in these responses whether or not the cold water immersion is preceded by exercise. Due to the sudden changes that occur within the first 10 to 60 seconds, the author recommends that caution should be exercised when using such an activity.

These topics have just begun to be explored and still have many unanswered questions. In addition, other topics remain that have yet to be initiated. In any of the physiological areas of investigation, there needs to be a progression of information gathered. The first step is to get basic information from healthy physically fit individuals and branch from there to populations composed of varying levels of physical fitness, both genders, various ages, and varying health concerns, i.e., diabetic, alcohol and/or drug dependent, and coronary prone.

Responses to Psychological Challenges

The psychological challenges that are commonly associated with outdoor adventures include the anxiety elicited by varying degrees of apprehension related to unfamiliar and uncontrolled environments, the close and intense social situation of small group living, and performance anxiety and peer acceptance. The condition that generally seems to elicit the most extreme responses is the anxiety associated with a fear of failure in some activity. Such anxiety has been thought to evoke positive results because participants generally feel good about themselves and their accomplishments even though apprehension or fear was present during the activity. In fact, this type of stress has been termed 'eustress' as a positive type of stress rather than 'distress'. Eustress seems to be an accurate term for much of the stress associated with adventure since participants usually describe most of their anxiety in terms of excitement and exhiliration.

The question concerning the physiology of eustress and adventure is whether or not the body can distinguish between 'good stress' and 'bad stress'. In an investigation of heart rates as an indicator of stress on the zip line event of a ropes course, Lewis, Ray, Wilkinson, Doyle, and Ricketts (1984) recorded sequenced heart rates and participant perceived stress. The indications were that the first experience elicited near maximal heart rates in some subjects along with self-reports of high anxiety. With sucessive 'zips', most subjects were able to respond with lower heart rates and lower perceived anxiety.

In exploring the sympathetic response to the eustress of the rock climbing and rappelling, Bunting, Little, Jessup and Tolson (1985) found that there were differences in urinary catecholamine excretion (epinephrine and norepinephrine) between aerobically fit and nonfit subjects, and tendencies for differences between the subjects when identified as either introverts or extroverts. The activities of climbing and rappelling obviously do not involve only psychological stress, but some degree of physical exertion as well. However, in an effort to determine the extent to which the stress of rock climbing could be attributed to psychological anxiey versus physical exertion, Williams, Taggert, and Carruthers (1978) measured the plasma epinephrine and norepinephrine secretion of a group of climbers on two separate climbs. Before the first climb, the climbers were given a placebo tablet, and later in the day before the second climb the climbers were given oxprenolol, a beta blocking agent. The results of the catecholamine analysis revealed that there was a significant increase of ephinephrine from pre to post climb with the placebo, but with the oxprenolol no increases occurred in ephinephrine or norephinephrine. These results support the contention of many climbers that the challenge of climbing is often more emotional than physical.

When testing for plasma epinephrine and norephinephrine secretion in conjunction with the pamper pole event on a ropes course, Bunting (1986) found tendencies for aerobic fitness level and Type-A Type-B behavior patterns to have a bearing on the sympathetic response. The results indicated greater reactivity to the event by the aerobically low fit and the Type-A subjects. The self-report measurements of anxiety that were taken, corresponded only moderately to the physiological measurements.

In an investigation of a multi-facited outdoor adventure program (Bunting, 1992), responses to the various activities were measured by urinary catecholamine excretion, heart rates, and self-report anxiety questionnaires with participants who had been tested and classified by aerobic fitness level (high, average, low). Heart rates and self-reported anxiety levels for the activities of rockclimbing, ropes course, whitewater canoeing, cross-country backpacking, and van rides seemed to follow similar patterns, with the ropes course eliciting the highest heart rates. The ANOVA for fitness revealed an interaction (fitness x activity) for epinephrine (E), norepinephrine (NE), and cortisol (CT). Plots of the interactions seemed to indicate that the low fit participants had greater excretion of E during the second climbing/rappelling day and during the second day of whitewater canoeing, as well as greater NE and CT excretion during day two of whitewater canoeing. It is worth noting that highly challenging whitewater rapids and rock climbing/rappelling elicited the greatest neuroendocrine response for all participants, but especially for those with a low aerobic fitness level, and that the ropes course elicited the highest heart rates.

The indications of these initial studies seem to suggest that there may be little difference in the physiological response to eustress as compared to distress, and that possibly, both personality and physical fitness variables influence the sympathetic response to the stressors associated with outdoor adventure experiences. Again, these investigations are only a beginning, and questions remain as to the relevancy of gender, age, and health, and whether or not sympathetic responses to eustress should be considered potentially deleterious as are similar responses to distress.

Implications for Adventure Programs

Physiology of adventure research deals with information important in two areas of concern for adventure programs. The first and foremost concern is for the safety of the participants who are expecting a positive experience. The second concern is that of program credibility. Does the program meet its stated objectives and provide the advertised experience in a professional manner?

If a program is advertising experiences for particular populations, that program's activities should be based on knowledge of the physiological and psychological implications of those activities. If it is known that individuals with particular characteristics (low fitness level , certain personality types, or past experiences with drugs or alcohol) are most likely to suffer adverse physical effects from certain activities, then participants should be screened so that the program directors have adequate information about their participants. With such additional information, the structure of the course could be based on an educated understanding of probable individual response.

A broader base of knowledge with respect to the physiological responses to adventure activities is not a guarantee against unexpected medical complications. However, it would be a major step forward in demonstrating professionalism and dedication to the stated goals and objectives of most adventure programs. Let us endeavor to add to our scientific understanding of our programs' various components in a commitment to a high standard of safety and credibility.

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INQUIRY INTO HUMAN EXPERIENCE: DEVELOPING AN ACTION-SENSITIVE UNDERSTANDING OF OUR WORK AS EDUCATORS

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Introduction

This paper is about a human science research approach that allows systematic and rigourous study of the subjective lifeworld of participants in educative programs. It is about a research process inspired by phenomenology and hermeneutics. A qualitative research method developed on this basis provides ways to access the richness and complexity of human experience. The purpose of this brief paper is to stimulate interest in this research approach and also to provide some resources to be counsulted if any research of this type is to be undertaken. (Bachelor and Joshi, 1986; Giorgi, 1985; Van Mannen, 1990). The method is presented in a simplified form composed of three basic research activities: 1) obtaining descriptions of lived experience, 2) analysing descriptions through phenomenological reflection and 3) writing phenomenological descriptions that are action sensitive.

Lived experience: The starting point of phenomenological research

Hermeneutic phenomenological research is a form of qualitative research. One main characteristic of this particular methodology is the focus on lived experience. The following description is an excerpt from a phenomenelogical study aimed at better understanding the phenomenon of interaction with nature in a psychological and developmental perspective (Legault, 1991).

> Near the lake, the sky was grey. Ducks were rocking on the surface of the water amongst the lilies. A few of them took off, singing. This was a nice welcome. I reached a vast clearing near the lake and continued my walk in grass and moss. Then I came to an area covered with moss that seemed to be floating or shifting. Walking with my eyes closed, I suddenly felt my feet sinking into the ground, as if I was off balance. There was a pleasant sensation as the ground moved under me. Further on, I reached a place where there was even more movement. There were ponds all around me. At each step, my feet made strange noises, like the sound of water being sucked away. I smelled strong odors of wet soil and marsh. I was sinking deeper still when a fear suddenly overcame me. I was alone and afraid of sinking so far that I would drown. But at the same time, I was filled with joy to be playing in the moss. So I quieted my fear because I could not resist playing with such movement of the earth.

This is a description of lived experience. In a research process, it can be obtained by self-report through journal writing, interviews, participant-observation or any combination of these. They are the usual methods to obtain what is referred to as data, but this term is not entirely appropriate in phenomenological research. The point to make here is that this description is not the actual lived experience. The concept of lived experience is fundamental in phenomenological research. Lived experience refers to the phenomenological notion of the lifeword that is "the world as we immediately experience pre-reflectively rather than as we conceptualize, categorize, or reflect on it" (Van Mannen, 1990, p.9). In the example presented, lived experience refers to that particular unique moment when the person was involved immediately and naturally in the interaction with moving mosses. It is what Merleau-Ponty has called the "sensible". It is, for example, the existence of that particular lived-odor-for-that-person before it could even be qualified as "strong". It is the full richness and depth of this interaction with nature, for which the representation of it in the form of the words "strong odors of marsh" can only be incomplete, imperfect in relation with the totality of the experience.

This text is thus referred to as a description of lived experience. It is an objectivication of the experience ("put into an object"), a trace of a first reflection on that experience. It is "the first degree of interpretation" of lived experience. Much can be said about the quality of descriptions of lived experience. There are methods, for example, that help in mediating the "sensible" and the first degree description. But essentially, it is the answer to the question "Please describe in detail a situation that you have lived, including as precisely as possible what you have felt, said or done in that situation" (Bachelor and Joshi, 1985). There could be much variation to this question, in length or in content, but the essential point here is to invite the participant to stay as much as possible in contact with his or her lived experience of interacting with nature, as in this particular example, and not so much explicating what he or she knows about the phenomenon under study.

Hermeneutic phenomenological reflection: Mediating lived experience and description of essences

Obtaining descriptions of lived experience is a fundamental activity in empirical phenomenological research. A second fundamental activity, interconnected to the first, is phenomenological reflection. It relates to a second key aspect of phenomenological research: its eidetic nature (Gr. *Eidos* form). It is the focus on essences or meanings through the identification of the fundamental structure (or form) of phenomenon. The basic question is, "What constitutes the nature of lived experience?". In the previous example, this phenomenological research seeks to distinguish the essential experience of intimate interaction with nature from that which is accidental. It is actually seeking to determine, through the diversity of experiences described by particpants, the fundamental structure of the relationship with a wilderness environment.

The eidetic objective is accomplished through hermeneutic phenomenological reflection and, more concretely, through thematic analysis. It is not to be confused with the kind of thematic analysis done in content analysis using quantification techniques and more or less pre-detremined categories. Thematic analysis is accomplished using either the entire text or shorter sections of the text that focus on a single idea. Dividing the text into what is called "meaning units" is a more common way to approach thematic analysis because of the length and the complexity of the content provided in most descriptions. An example of a meaning unit from the previous description of lived experience could be:

> I was sinking deeper still when a fear suddenly overcame me. I was alone and afraid of sinking so far that I would drown. But at the same time , I was filled with joy to be playing in the moss. So I quieted my fear because I could not resist playing with such movement of the earth.

As Van Mannen (1990) formulates it, the idea is to ask ourselves, "What is this example an example of?" (p. 86). To answer this question appropriately, it is important to be reminded of the perspective of the study since a sociological perspective would yield a different answer than a psychological or a pedagogical perspective. In the example presented in this paper, the aim of the research is to develop a better understanding of wilderness experience from a psychological and developmental perspective and in particular to clarify its unique contribution to human growth. The following statement is an example of the answer this type of questionning could yield.

> At the edge of a true exploration with an element of nature, a person is inhabited with simultaneous conflicting feelings and, if the risk is limited, gives one self up to the pleasure experienced in the intraction with this element.

The thematic analysis is repeated for all the meaning units identified as relevant to the research perspective. It is generally done for each individual description taken one at the time. The phenomenological reflection is very much accomplished in the act of writing. It is in this creative process of writing and re-writing of the meaning units that the researcher produces eventually a text known as a *phenomenological description*. Such a description elucidates "those phenomenological structural features of a phenomenon that help to make visible, as it were, that which constitutes the nature or esssence of the phenomenon" (Van Mannen, p. 122). These descriptions are in the form of a text written by a researcher, alone or in a colloquial mode with co-researchers, who recycle analysed meaning units to produce a "new" single continuous text known as the general structure of the phenomenon under study.

Lived experience as the end point of phenomenological research: Phenomenological descriptions as "represent-actions"

In our field of work, we have been exposed extensively to the notion of self-concept. We have been using it because of the postulate that the representation one person has of herself or himself is intimately connected to her or his way of being-in-the-world. In the same manner, our true and profound representations of the diverse aspects of our work as educator are strongly connected with our educative actions. Phenomenological hermeneutic research is action sensitive in the sense that it is done with action or lived experience as the starting point. But action or lived experience is also the end point in the sense that "successful" phenomenological descriptions are ones that provide representations which stand as generators of actions. They are invitations to experience life more fully and more richly. The new or more developed representations (ideas or mental images) about what experiencing nature means in its essence become new resources that induce a new way of being-in-the world in the actual physical contact with nature.

Conclusion

Hermeneutic phenomenological research has the potential to become a major contributor to the development of an action sensitive understanding of the educative process in our field of work.

Many research efforts have been accomplished to bring empirical evidence that experiential education in the natural environment benefits participants. Scientific knowledge about how this educative process functions is not so well developed. Qualitative research methodologies are aimed at better understanding processes and phenomenological research, by its focus on human experience, is certainly highly relevant to our field of work.

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Research and Evaluation

CHARTING THE FUTURE; PROGRAM REVIEW & EVALUATION AS TOOLS FOR GROWTH

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> The primary purpose of evaluation is not to prove but to improve
>
> *Stufflebeam & Guba*

> The educational innovator usually has to design an evaluation without much professional advice, conduct it with limited resources, and defend it without the advantage of comparisons to conventional approaches that have been similarly evaluated.
>
> *S. Hamilton*

Introduction

Program evaluation is an oft-times delicate and intimidating subject. It is seen by many as something that someone else 'does to you'. In this presentation we want to provide a brief background regarding the various purposes and methods that evaluation can serve but primarily we want to provide practical information and experience to help experiential educators from a wide spectrum of backgrounds use evaluation as a means to chart their future.

Wisely charting the future requires an assessment of past and present and an examination of assumptions about what is likely to occur in the future. A program evaluation can help address such questions and consequently inform planning so that it is based on what has been discovered, what has been confirmed and what is anticipated. The overall purpose of a well constructed and conducted evaluation is service; service to the organization, its stakeholders and its clients. Evaluation serves the needs of a program by providing information that is useful for making practical choices regarding quality and effectiveness.

Our goal in this workshop is *not* to provide a crash course in research-oriented educational evaluation but to provide some tools, germinal experiences and additional resources that can help you as an experiential educator develop and conduct a program review that is thorough, realistic and useable.

What is Evaluation?

Evaluation in its many forms has a long history. From time immemorial people have judged the quality and effectiveness of things and have assigned value accordingly. Methods of hunting, ways of treating illness and injury, training for sport, approaches to human interaction, art and wilderness leadership have all been hot topics of formal or informal debate and evaluation. Today we talk of evaluating outdoor leaders as a prerequisite to giving them a stamp of approval such as certification. Such behavior is hardly new. Over 4,000 years ago the Chinese evaluated key public officials every three years to determine their fitness for office. As individuals involved in experiential education programs we are concerned about the effectiveness of what we do. Sometimes we need to justify the value of our efforts to outsiders. Evaluation is one way of establishing the worth of something such as a novel educational approach. But what exactly is evaluation?

Evaluation as we will be addressing it in this workshop is a systematic, 'formal' assessment of the quality and effectiveness of a particular program . However, a few additional words of clarification are in order. Because of an abundance of negative baggage associated with the term "evaluation" there has been a widespread shift to the use of other terms which have a similar meaning but a less threatening demeanor. *Review* and *assessment* are several of the evaluation synonyms that have gained popular usage. For many, the term evaluation conjures up the image of Dagwood Bumstead's boss Mr. Dithers, giving evaluative feedback at the top of his lungs. The purpose of such 'evaluation' is to embarrass and humiliate. The idea, so the reasoning goes, is to motivate individuals or programs to do a better job by showing them how much room there is for improvement. Generally, however, this deficiency approach to evaluation is just plain demoralizing. Evaluation is not only concerned with pointing out what could be done better it also strives to highlight where a program's strengths lie. *For our purposes we will use the term program review interchangeably with evaluation to refer to the assessment of a program using specific and systematic procedures which result in findings that are useful to decision makers for the purpose of helping them better shape and achieve their goals.*

Purposes of Evaluation

Sergiovanni (1987) has proposed three basic categories to explain the reasons why evaluations should be undertaken and what primary purposes they can serve.

- Quality control - insuring program goals are being achieved in a manner consistent with program values and that outcomes or inputs which are unintended but positive and important are recognized.

- Professional development - helping individuals involved in planning and delivering the program to grow personally and professionally by continually expanding and enhancing their own knowledge, skills and attitudes.

- Motivation of individuals involved in the program - building and nurturing motivation and commitment to the program and its goals. This includes the program's ability to take care of its employees.

Sergiovanni's categories recognize the fact that there are a great many reasons to conduct a program review and that understanding the purpose of a review is the first step in determining its effectiveness.

Experiential educators conduct program reviews to answer different questions; field supervisors want to know what program elements are effective and which elements can be improved on; field staff want participant feedback on their effectiveness as teacher, facilitator and outdoor leader; the board of directors is concerned about the thoroughness and effectiveness of safety procedures for both program facilities and field operations; the administrator is curious how their program measures up to other similar programs in the field. Like-wise there are those who may want to discredit a program or conversely to promote it; both see a review as a means of justifying their own particular action or position.

Because of widely disparate intentions it is imperative for all stakeholders concerned to be sure of the real purpose of any program review process. This requires personal and political acumen. Ideally the results of a review will inform and influence decision makers, but in reality if the findings are not in keeping with the opinions of those who requested or required the review the results may be conveniently misplaced for a few millennia and the desired course of action taken irrespective of the review results.

It is equally important to be sure of purpose when requesting or conducting a review. What do you want to accomplish or find out? How will the program review results help you in this regard? What form of finished report will be easiest to use? Who will see the finished review? What action will be taken and who will take responsibility for it? Poor definition of purpose is a recipe for misunderstanding, resentment, defensiveness and general disregard for the findings. Some of the purposes for a program review are categorized below.

ACCOUNTABILITY TO:

- program staff
- participants/clients
- funding sources (government, private agencies, taxpayers, sponsors)
- governing bodies (government, schoolboards, professional groups)
- board of directors
- parent organizations

PROGRAM IMPROVEMENT THROUGH:

- revising program goals and objectives
- increased recognition and understanding of successful strategies already in use
- assessment of intended or unintended outcomes (performance)
- more efficient and economical operation
- establishing or improving community contacts
- identification of staff training needs & desires
- improving logistical procedures
- improving equipment selection, use and maintenance
- updating program content information or delivery methods

INFORMATION DISSEMINATION

- networking with peers involved in the review process
- highlighting the effectiveness of experiential education to an audience beyond ellow practitioners
- lobbying for the inclusion of experiential education in more traditionally styled

programs

THEORY GENERATION

- developing an understanding of the experiential education process instead of looking only at its outcomes

Methods of Evaluation

There are many reasons for conducting a program review and there are many ways of going about the review itself. Many of the formal and informal evaluation methods and data gathering tools used in experiential education have their roots in the field of educational evaluation. There are a great many comprehensive evaluation methods that can be used to conduct a review. Some are quite simple while others are unlikely to be used by any other than a trained educational evaluator and a specialist support team. There is a definite difference between statistics oriented, large scale evaluations focused on nation-wide educational programs and conducted by trained evaluation teams and the less formal evaluation done by a program administrator of their own program. The latter however is closer to reality for most experiential educators. The question becomes one of doing the best possible program review with the available resources. The hardest to come by resources are usually time, money and trained evaluators. For this reason we have chosen to focus on a model of evaluation that is both simple to use and easily adapted to a variety of situations and purposes (see the accompanying model *The Program Review Process*) and which incorporates data gathering tools from several of the more popular and widely used evaluation methods. It is a process we use personally and which we find practical with a wide spectrum of programs and people.

Having stated our own preference and focus it is important to note that there are an amazing number of evaluation models out there and the curious amongst you are encouraged to consult the second edition of W. James Popham's witty and thorough text *Educational Evaluation* for more information. We have also included a *References* section (an expanded resource list will be presented at the workshop itself) that provides further materials for investigation.

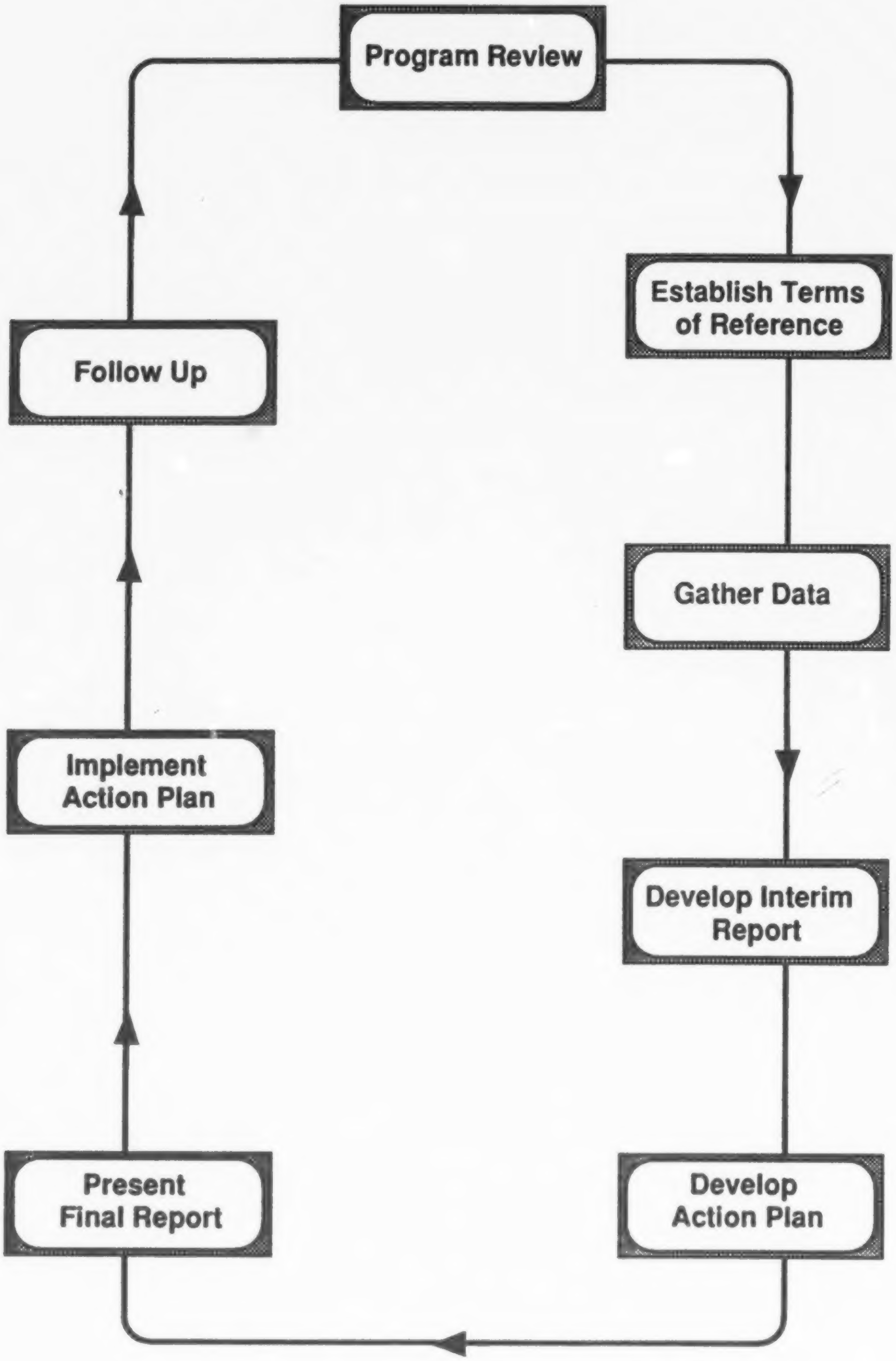
Data Gathering Tools

Models are the large scale methods of program evaluation. The smaller scale methods are usually referred to as data gathering tools. They are simply a way of collecting information that can be analyzed. The review process may include many data gathering tools, tools which come in all shapes and sizes. Many of those listed below will probably be familiar to you in one form or another.

- participant observations
- review of documentation
- performance tests
- criterion referenced tests
- questionnaires
- interviews (recorded, videoed or written), individual (participants, instructor-teachers, administrators etc.) group
- instructor/teacher self assessments
- journal analysis
- site assessment
- at-task analysis
- instructional strategy analysis
- "in-flight" corrections

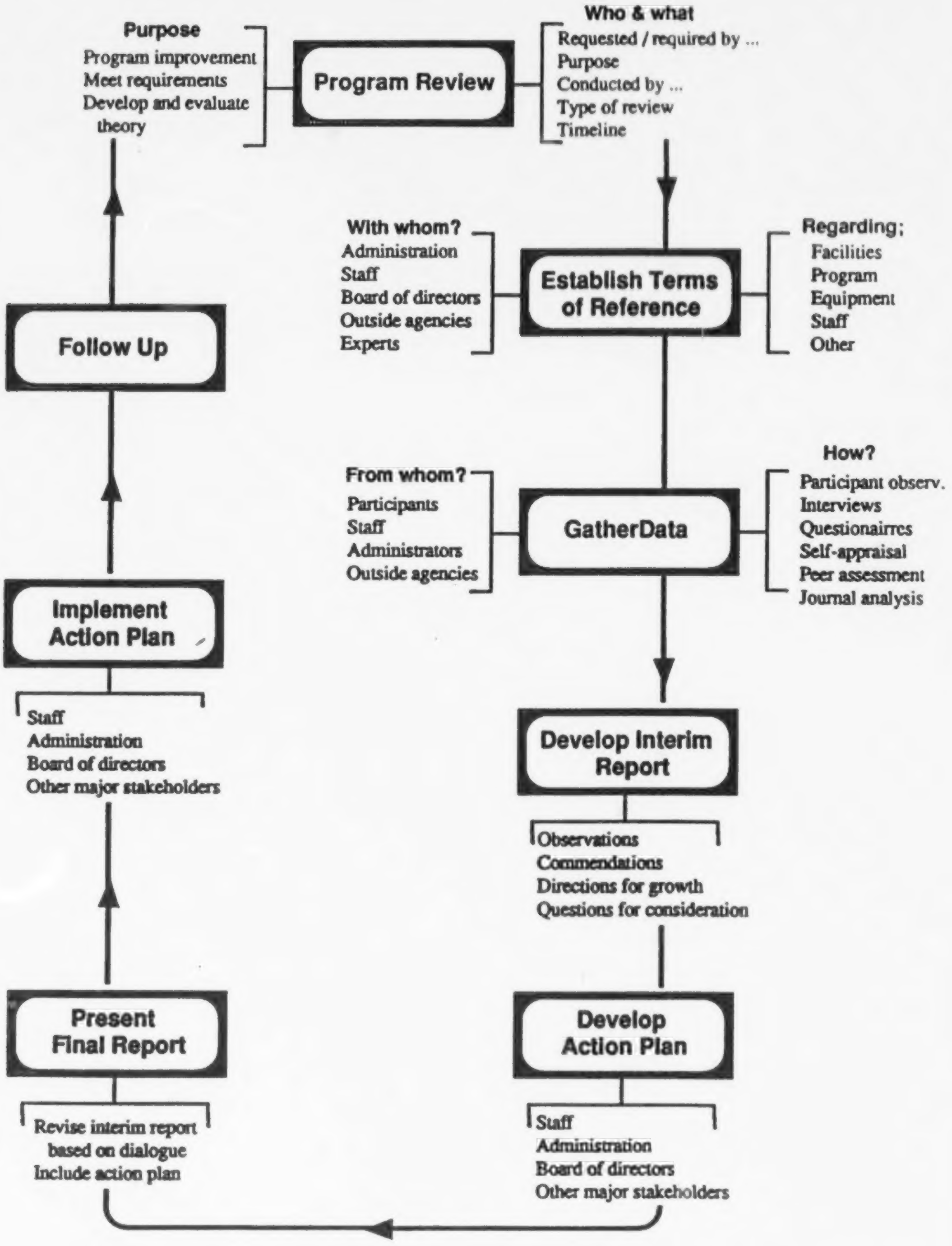
The Program Review Process

simplied version
as per Cooney & Hendricks


Program Review
Establish Terms of Reference
Gather Data
Develop Interim Report
Develop Action Plan
Present Final Report
Implement Action Plan
Follow Up

The Program Review Process

expanded version
as per Cooney & Henricks


Purpose
Program improvement
Meet requirements
Develop and evaluate theory
Program Review
Who & what
Requested / required by ...
Purpose
Conducted by ...
Type of review
Timeline
With whom?
Administration
Staff
Board of directors
Outside agencies
Experts
Establish Terms of Reference
Regarding;
Facilities
Program
Equipment
Staff
Other
Follow Up
From whom?
Participants
Staff
Administrators
Outside agencies
GatherData
How?
Participant observ.
Interviews
Questionairres
Self-appraisal
Peer assessment
Journal analysis
Implement Action Plan
Staff
Administration
Board of directors
Other major stakeholders
Develop Interim Report
Observations
Commendations
Directions for growth
Questions for consideration
Present Final Report
Revise interim report based on dialogue
Include action plan
Develop Action Plan
Staff
Administration
Board of directors
Other major stakeholders

Conductors and Consumers of Evaluation

Much of the value of a program review has to do with who conducts the review and who requests or requires it.

conductors	*consumers*
program director	staff
director and staff team	administration
outside experts	board of directors
peers in the field	funding sources
professional evaluator	government

Even when the purpose of a program review has been made explicit the possibilities for hidden agendas are rife. No reviewer is a perfectly unbiased observer but the quality of the reviewer is mirrored by the value of the evaluation results. Especially when reviews are conducted internally but their results circulated externally there is the possibility of reviewers not seeing or reporting those things that might reflect unfavorably on the program.

Three factors will affect the outcome of any review:

1. The purpose of the program review - if the stated purpose of a program review is ambiguous or a blatant misrepresentation of reality the results are likely to be worthless and unusable. Specific and manageable terms of reference generated collaboratively are the ideal.

2. Who conducts the program review - it is crucial to identify reviewers who can accomplish the stated purpose in an efficient and effective manner. They may be drawn from within the program itself, from peers outside the program or from some agency such as a department of education or a professional group (Hamilton, 1980; Duckett, Strother & Gephart, 1982).

3. Who will use the results and when - it is important that the reviewers understand not only the purpose of the review but also who it will be used by and when. If the final report will be used by the board of directors to make decisions regarding capital expenditures then they must receive the final draft with enough time to review it prior to their annual meeting rather than receiving it three days after the meeting is over. Likewise if the final report is to be used by paperwork swamped administrators it must be formatted in a way that makes it quick and easy to read but which includes enough detail to be useful for decision making.

Roadblocks in Evaluation

There are many potential roadblocks to evaluation. Identifying the most imposing of these before the review begins will go a long way toward alleviating problems down the road. Try and address the major roadblocks when designing the review. Many times this is a matter of inclusion; including those individuals or stakeholders directly affected by the review so as to give them ownership and input. There is much less resistance to and fear of a review which people have had a personal hand in developing. Here is a starter list of roadblocks previous groups and individuals have identified as problems for them.

1. Time - When can I do it? I'm too busy.
2. Disruption of programming.
3. Fear among staff about intent - hidden agendas.
4. What is the pay-off? What is the cost?
5. Who will benefit from the evaluation?
6. Others - add your own.

Timelines

Timelines provide a structure to help insure that a program review doesn't turn into a ten year project. In addition to a specific time frame for completion make sure that the individual or group responsible for a particular task is identified. Develop the time frame with careful reference to the programs operating time frame. For instance when looking at a mountain based adventure education program don't schedule field observations for the first week of courses when staff are still getting used to one another and trying to determine how they "fit" within the program. Once again check your plans with the relevant stakeholders (field staff, administrators, teachers etc.) to make sure you haven't overlooked anything major. Listed below is a sample time frame.

Staff ratify terms of reference, evaluation process and timeline.	April 15
Review team established based on program input	April 30
Meeting with program members (staff, administration, board etc.)	May 30
Staff completes self-appraisal	June 15
On-site visits and data gathering	July 1 - August 1
Review team meeting to develop draft report	August 5
Draft report presented to program	August 15
Review of draft report and development of action plan by program	August 20
Discussion of report, necessary changes made and action plan included to yield final report which is distributed	Sept 15

* This is a suggested timeline. Dates may change depending upon availability of teachers, instructors, reviewers etc.

Terms of Reference

The terms of reference are data gathering guidelines which provide agreed upon parameters for the review process. They are also a statement of purpose in more specific terms. They specify what will be evaluated and by what standards. This can go a long way toward making the reviewer's job more manageable and as a result making the final report more relevant and useful. The terms of reference shown below were designed for the review of a school physical education program which placed an emphasis on outdoor pursuits.

A. *Program*

Are the 'thrusts' of the physical education curriculum guides in place? e. g.;

- are the various dimensions being offered (aquatics, dance, fitness, gymnastics, individual activities and outdoor pursuits)? What is offered?
- is the movement approach being addressed at the elementary level? How is it implemented?
- is the levels approach being used at the secondary level? How is it implemented?

B. *Planning*

- What statements are made regarding philosophy, goals, objectives, outcomes?
- What instructional planning is in place? e.g. year, unit, daily documents, teaching resources.

C. *Balance*

- What is the balance of time for activities offered in each dimension?

D. *Instructional Strategies*

- What strategies re being used? Are they effective?

E. *Student Evaluation*

- What are the criteria? Are they appropriate? How are they communicated? How are they assessed?

F. *Intramurals*

- What activities, clubs, special days and self-directed activities are being offered?

G. *Professional Development*

- What plans exist? How are PD experiences coordinated between divisions?

H. *Work Environment*

- What are the arrangements for facilities, office space, showers etc.?

Program Review Tips and Strategies

1. Clearly state the purpose of the review. Set specific objectives. What is going to be reviewed and how?
2. Keep the number of things being looked at to a manageable level.
3. Selection and training of evaluation team members is important. Training should focus on the skills of planning, communication, observation, analysis, problem-solving and conflict resolution in addition to knowledge about and experience with the content area.
4. Feedback of a general nature is useless. e.g. "lacks organization". Be specific enough to meet the client's needs giving observed examples to illustrate your points.
5. Insure that the final report is presented in a format and manner that is useful to the client.
6. Timing is important. This is true for planning observations, presenting feedback and scheduling release of the reports to cite only a few examples.
7. Involve staff in the process of selecting the terms of reference and give them a say in the steps of the review.
8. Evaluators should strive to make the review process as collaborative between evaluators and program members as possible.

Conclusion

The Program Review Process is a valuable and realistic means by which programs can assess specific aspects of their operation and thereby help chart their course into the future. There are many purposes for doing a program review and many individuals or combinations of individuals who may serve as conductors of the review process. The conductors may come from within the organization itself, from without or a combination of the two.

There are many methods that may be used to carry out an evaluation. *The Program Review Process* has been presented as a straightforward and adaptable method which can be modified to meet a diversity of needs. The process presented is not meant to be a research method tested for reliability and validity. Instead it is designed to be a practical and useable tool to aid individuals and organizations in finding out more about their program.

There are certainly limitations to evaluation. One reality in the world of evaluation is that of politics and hidden agendas. For this reason understanding and making explicit the real purpose of an evaluation is paramount to its effectiveness. This is not always possible and in such cases evaluation may be no more than a show piece that serves the interests of one particular stakeholder. Other evaluation limitations include lack of money, lack of time, poor timing, poor collaboration with stakeholders during the evaluation design, terms of reference that are too broad and ineffective evaluators. However, the *Program Review Process* is designed to help you construct and conduct an evaluation that fits your needs and resources. When used carefully it will greatly facilitate a well designed and conducted review. Good luck in your efforts.

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CORPORATE ADVENTURE TRAINING INSTITUTE: A RESEARCH UPDATE

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CATI or the Corporate Adventure Training Institute (a non-profit research center located at Brock University in Canada) is dedicated to conducting and coordinating studies on the effectiveness of adventure training or experiential learning for organizations. CATInate (from the base word "catenate" -meaning "to link up in series") is a quarterly report for the purpose of connecting the international studies which CATI has completed with the providers and consumers of this type of training and development. The intent is to share, on an industry wide basis, information that may be useful in establishing the credibility of the profession and in promoting this method of training.

Reproduction of the following contents by other publications (such as journals or newsletters) is encouraged provided that appropriate credit is given to CATI and that the following cautionary note is always included. *CAUTION: Consumers of this research are encouraged not to overgeneralize these findings. Since design flaws are inherent to the process of studying this type of training and development, no study will be perfect. Therefore, readers must realize that one project alone does not entail widespread proof, it merely means that the outcomes expressed were observed under the conditions noted. Further work is always warranted, especially replication and extension to other circumstances. To this end, companies interested in utilizing these results have an obligation to support research by funding such studies and by granting access to their employees and programs.*

Vol. 1; No. 1 This issue of CATInate is devoted to *Team Building*

#1 **Bronson, J. Gibson, S., Kichar, R. & Priest, S. (in press: 1992). Evaluation of team development in a corporate adventure training program. *Journal of Experiential Education.***

In one of the first recent experimental studies on corporate adventure training, these researchers compared two intact work groups from an aerospace company. A control group of 11 managers received no treatment, while an experimental group of 17 underwent a three day off-site adventure training program composed mostly of challenge course events and group initiative activities. Both groups completed the [short form of the] Team Development Indicator (TDI) about two months before and two months after the three days of training. The TDI [short form] was composed of ten items commonly found in high performing teams and subjects responded to it by marking their level of agreement on a five point scale.

Statistical analysis of responses to the TDI showed that both groups were not significantly different in pretest scores for all ten items, indicating that the groups were reasonably equivalent before the training program began. After the training program was completed, the post-test scores of the experimental group were significantly different from those of the control group and from both sets of previous scores on eight of the ten items, suggesting that the experimental group improved over the study period, while the control group showed no changes. The improvements were noted for the items related to group goals, genuine concern, effective listening, decision making, respect for diversity, high standards, recognition of ideas, encouragement for feedback. No changes were noted for conflict resolution or offering assistance. The comments of the managers supported the researcher's conclusion that team developments were due to the adventure training program and not other occurrences, since the control group failed to show any changes. Researchers recommended further study to examine trends in team development which take place overtime during a program and research into the effectiveness of transfer in corporate adventure training.

#2 Smith, R.P. & Priest, S. (in review). Team Development Transference from a Corporate Adventure Training Program to the Workplace.

The intent of this study was to quantitatively measure changes in subject's perceptions of teamwork resulting from a corporate adventure training program and then to qualitatively ascertain transfer of training and determine principle barriers to training transfer. Subjects were 60 middle managers in a commercial distribution company, randomly selected and assigned to 5 groups of 12 members. A one day program of group initiatives was attended by 53 of the sixty subjects (attrition due to last minute workload and scheduling conflicts). All subjects completed three versions of the medium form of the TDI (with 27 items instead of 10 as with the short form): before treatment, during (at lunch), and after the day of training.

Of the 27 items on the TDI-medium, which measure the frequency of teamwork behaviors in a group, 19 showed improvement over the morning, but no noticeable change in the afternoon. The remaining 8 items increased steadily through out the day. No significant differences were found among the five treatment groups suggesting that they could be considered equivalent despite the fact that groups did not have the same facilitator and participated in a different order of the same training activities. Pretreatment values for all 27 items were relatively similar (between 4 and 5 on a ten point scale). Post treatment levels were also quite close (around 7 or 8 on the same scale). These amounts suggested that the one day of adventure training resulted in an approximate three point (or 30% real) gain in teamwork. A 25% sub-sample of 15 subjects (3 from each group) were purposefully selected from the original sixty on the basis of providing a broad and deep representation of the organization.

Two months later, interviews were conducted on 14 of 15 subjects (attrition reasons the same) to determine if the aforementioned gain was applied on the job. Subjects described several examples of what they had learned from the day of training and how they had used their new teamwork skills at the office. Most of the benefits noted by subjects concerned cooperation, conflict resolution, communication, trust, self-confidence and seeking input from all group members. The two principle barriers identified by subjects were a lack of time to practice the concepts of teamwork and the fact that many company employees had yet to experience corporate adventure training. To conduct objective research, this study was designed to include randomly chosen employees. However, in order for teamwork training to carry over to the workplace, intact work units attending training together and given time to function as a group on return to the office appears to be the preferred model for corporate adventure training programs.

#3 Priest, S. & Lesperance, M.A. (in review). Time series trends in team development during corporate adventure training.

The intent of this case study was to trace the longitudinal impact and development of teamwork in one intact work group with 15 subjects (1 vice-president, 3 directors and 11 managers) from a financial company engaged in a 48 hour residential program consisting of morning lectures, afternoon group initiative activities, and evening socialization exercises. The instrument for this study was the 10 item short version of the Team Development Indicator (TDI). Factor structure for the ten items was established by confirmatory factor analysis with five meaningful factors arising and labelled with Tuckman's five stages of group development according to the principle items which loaded on that factor. The Forming factor contained the paired items of being interested in one another and looking to one another for help and advice. The Storming factor contained two items related to confronting conflict and committing to group goals. Forming included the paired items of listening to others and accepting diversity. Performing was composed of the holding high standards item and the promptly making decisions item. Adjourning contained the remaining items of celebrating achievements and giving feedback on performance. The TDI was administered twelve times over the course of this study at strategic points in the delivery of the program: at the start, during all three meals on both days, last thing at night, and at the end, as well as two weeks, four weeks, and three months after the program was completed.

Significant increases (from team behaviors present about 50% of the time to about 65%) were noted for all ten TDI items during the training program. These remained elevated with no significant decreases after the training. The two items related to celebration and feedback (both associated with the adjourning factor) initially increased (from about 45% to 75%) and then dropped immediately after the program, holding constant for the next three months (at about 65%). This drop was explained by considering the well-known "post group euphoria" which often accompanies adventure programs of this type. In summary, the training appeared to work and "stick" with the group up to three months later.

Vol. 1; No. 2 This issue of CATInate is devoted to *CULTURAL CHANGE*

#4 Priest, S. (1992). The impact of total employee participation in a corporate adventure training program on corporate culture. In K. Henderson (Ed.) Proceedings of the First Annual Research Symposium of the Council for Education in the Outdoors.

This study was concerned with changes in the corporate culture of a company which chose total employee involvement in adventure training as the sole means of personnel development over two years. Eighty three out of 100 randomly selected managers completed three rounds of surveys: six months before the one year training program began, in the middle of the program, and six months after it was completed. The program was five days in duration and consisted of sequenced events including socialization exercises, group initiative activities, high ropes course, personal reflection and solo time, lectures and action planning. Over the one year period of training, all 4,516 employees went through the five day program and participated under a philosophy of "challenge by choice". Instrumentation utilized two surveys: Section III of the Individual - Team - Organization (ITO) survey and the short form of the Organizational-Health (OH) survey. Section III of the ITO contained 16 items arranged in eight pairs related to planning, structure, procedures, climate, stress, time management, influence, and purpose of the organization. The short form of the OH had seven scales identifying the strategic position, clarity of purpose, alignment, degree of stretch, index of responsiveness (control, continuity and stability versus flexibility, change and creativity), profit versus growth, and individual versus organization needs in the company.

Responses of the 83 managers indicated that this company improved its planning utility, structure flexibility, systems functioning, sensible and supportive roles, positive relationships, excessive delays in workflow, reflection time, and mission and goal clarity during the first year. Concern for getting the job done (rather than accounting for time and cost), alignment, marketplace impact, and profit versus growth decreased over the same period, although decreases were not seen as necessarily detrimental in this case, since the company moved through a desired period of well needed readjustment. During the second year, reflection time decreased, but work enjoyment improved, even though workloads increased over both years as a result of necessary readjustments. The experiential training program was attributed by company executive to have positively resulted in these outcomes. The researcher called for further study on other aspects of culture, such as motivational climate and for replication and extension with other types of companies.

#5 Priest, S. (in review). Total Employee Participation in Corporate Adventure Training as an Adjunct to Altering the Motivational Climate of Organizations.

In a related study, with the same company over the same period of time, changes in motivational climate were also investigated. Out of 100 managers, 81 completed the Motivational Analysis of Organizations -Climate (MAO-C), which contained 72 items arranged in six motives (control, extension, affiliation, achievement, dependency and expert influence) over twelve dimensions of organizational climate (organizational orientation, interpersonal relationships, supervision, problem management, management of mistakes, conflict management, communication, decision making, personal trust, management of rewards, risk taking and innovation and change). The MAO-C was administered twice: six months prior to the year long training program and six months following its completion.

Several statistically significant changes were noted between before and after measures of the MAO-C. Control scores decreased on every single dimension indicating that the organization became more flexible around rules and more willing to embrace or accept chaos as a valuable catalyst for change. Extension scores increased on all dimensions, except one, indicating that the organization became more concerned with the needs of well being of employees and more relaxed around the concept of empowerment of individuals and teams. Affiliation scores increased on five dimensions, indicating that to some extent the organization became open around the disclosure of information or opinions and that the employees became somewhat comfortable around the idea of interacting with one another. Achievement increased for eight of the twelve dimensions, while dependency decreased for seven of the twelve and expert influence decreased in eight dimensions.

Overall, managers perceived the company to have undergone dramatic changes, resulting in a new and completely different way of motivating its employees. In summary, this company was characterized as an organization motivated by "control-expert influence" and "control-dependency" orientations, before the training program. After the one year of corporate adventure training for every employee, those had shifted to "achievement-affiliation" and "achievement-extension" orientations. The company was transformed from an autocratic bureaucracy where rules reigned supreme to an empowered and team-oriented environment where people were valued. This was both the desire and intent of the company executive when they undertook the CAT program. Although the entire transformation cannot be attributed solely to the adventure training (change may have been driven by environmental factors and financial necessity), the executive were convinced that the program was a powerful and supportive adjunct to their own efforts at making cultural changes. The researcher attributed this overall success to a programmatic design that had the executive participating first (thus modelling the way and permitting change to filter down from above with appropriate support) and that saw employees coming to the program as intact work groups (thus preventing important change from being diluted or destroyed if employees returned to work in an uninitiated environment where support may be lacking).

#6a Goldman, K. & Priest, S. (1991). Risk taking transfer in development training. Journal of adventure Education and Outdoor Leadership, 7(4), 32-35.

In an effort to demonstrate that adventure training influences personal risk taking behaviors such as perception of risks or propensity (willingness) to take them, this study examined the impact a day of rappelling (also known as abseiling) had on the self-reported business risk taking of 27 managers from a financial corporation. The day's activities began with a safety briefing, followed by the chance to try several different descents (with participants belaying one another) and ended with a group debriefing. Throughout the day, subjects completed the activity version of the Priest Attarian Risk Taking Inventory (PARTI), which measured risk taking perception and propensity relative to rappelling or abseiling.

As would be expected with repeat descents, propensity levels began low, but increased as people became more comfortable with the activity; while perception or risk began high, but decreased as experience was gained. These outcomes indicated that the treatment worked by reducing anxiety and enhancing willingness to risk.

The critical question following this result was whether the risk taking changes would transfer back to the workplace. Two weeks before and two weeks after the day of adventure training, the managers completed the business version of PARTI, which presented ten risk taking scenarios, with two options for action, and requested the manager to indicate their preferred option and to mark their level of risk perception and propensity for both options. Changes for the better (decreased perception of risks and/or increased propensity to take risks) were found for five of the ten scenarios. Although risk taking is considered to be situationally specific to the activity being undertaken, subjects remarked that their new sense of self-confidence (acquired from the adventure training) had been useful in changing their risk taking at work as well as shown by the changes in their responses to the PARTI.

#6b Priest, S. & Goldman, K. (in review). Transfer of Risk Taking Perception & Propensity from Corporate Adventure Training to Financial Management.

An outdoor version of the PARTI was also administered to subjects before and after the treatment. A secondary analysis of 33 subject responses to the twenty scenarios of the combined business and outdoor versions of the PARTI indicated positive changes to 55 to 80 items (4 items per scenario). These changes indicate that the transference may not be restricted only to the workplace. Perhaps newly gained self-confidence positively enhances risk taking behavior in other environments.

#7 MacRae, S., Moore, C., Savage, G., Soehner, D. & Priest, S. (in review). Changes in Risk Taking Propensity Resulting from a Ropes Course Experience.

This study examined the influence adventure training had on the risk taking behaviors of male fire fighters (already identified as high risk takers). The intent of this study was to determine if their risk taking propensity was further enhanced after participating in a high ropes course experience. A sub-purpose of the study was to examine whether a special isomorphic ropes course treatment, modified to mirror the activity of fighting fires, was more effective than the standard experience of merely completing the ropes course in a typical manner. Voluntary subjects were randomly assigned to groups of 12, the maximum capacity of the ropes course used. Four groups of 12 acted as controls, while two groups formed one experimental treatment (standard) and two groups formed another (isomorphic). Regardless of their sample assignment, all subjects eventually took part in the ropes course as a reward for their participation, thus controlling for voluntary participation. The ropes course treatment consisted of completing 8 elements: Two Line Bridge, Beam Walk, Criss Cross, Hebe Jebe, Swinging Log, Tension Traverse, Burma Bridge and Multivine. Participants moved through each of the 8 elements in sequence with a partner providing encouragement and feedback to their efforts. Slightly different treatments were employed for the two experimental samples. The standard treatment consisted of completing the 8 elements in the order listed above without structural alteration. The isomorphic treatment involved completion of all elements, but in a different order and with key modifications made to mirror the everyday risks taken by fire fighters: subjects were blindfolded (as if in a smoke filled room) and given a 15 minute time limit (oxygen pack supply) to complete the lower level of the ropes course (first floor of the building). After ten minutes, a warning was sounded (oxygen reserve supply) and subjects knew they had five minutes to complete the lower level and "get to safety" or "they would die". The upper level (second floor) could then be completed without blindfold and without time limit, since "their team had successfully extinguished the fire by then". The day before and after the rope course experience, each subject completed Kogan and Wallach's Choice Dillema Survey, which outlined ten scenarios associated with general risk taking opportunities from common life experiences and asked subjects to disclose the odds (out of a possible ten) which they would consider acceptable before taking each risk. Several subjects dropped out over time due to other commitments. Final sample sizes were as follows: 37 control, 20 standard experimental, and 17 isomorphic experimental subjects.

The control sample showed no significant differences between pre and post measures for any of the ten survey items. Pretest measures for control and experimental samples were not significantly different, but post-test measures decreased in mean odds for the experimental samples indicating that fire fighters in both samples increased their risk taking propensity after experiencing the ropes course. Subjects commented on their new-found level of confidence as a possible explanation for an increased willingness to take risks. No significant differences were found between experimental treatments, indicating that neither treatment was more effective than the other. Although the isomorphic experience was expected to be more powerful, no evidence to support this premise was found. This unexpected outcome can be attributed to a pair of possible reasons: either the adventure experiences were so strong and powerful that the isomorphs were overshadowed or the particular metaphors were so weak as to make little extra difference.

Vol. 1; No. 4 The issue of CATInate is devoted to *QUALITATIVE RESEARCH*

Qualitative research is a form of inquiry gaining popularity and acceptance in the social sciences. It deals with the quality of a phenomenon (feelings, emotions, values, etc.) rather than the (numerical and statistical) quantities involved. Data are collected by a variety of methods, such as interview and observation, and predetermined hypotheses are usually not tested. Instead, researchers look for patterns in the data and report them in a thick, rich descriptive manner, leaving generalizations and applications to the reader. Researchers acknowledge that their predisposed biases can influence their interpretation of the patterns they note, therefore, they rely on a variety of sources and conduct trustworthiness procedures (similar to validity or reliability tests in a quantitative study) to determine the accuracy of their findings. Triangulation (seeking multiple and comparative opinions about the same topic or issue) and member checking (asking the interviewed and observed to confirm that what was written about them was indeed accurate) are just two examples of such trustworthiness procedures. To protect subjects involved with a qualitative study, identifying names (personal, geographical, etc.) are altered to maintain confidentiality, yet retain the spirit of the experience.

#8 Klint, K. & Priest, S. (in review). A qualitative research study on transfer effectiveness.

Three years prior to participating in the corporate adventure training (CAT) program studied here, a major manufacturing company formed several business planning teams called B-PLAN. A B-PLAN team was charged with the task of involving company employees in the running of the company, the intent being to help the company become more competitive in the changing climate of manufacture. The B-PLAN concept represented a very different philosophical approach to function and operation of the company than employees were used to. It shifted the responsibility of the day-to-day operations and decisions from a higher management level to those who were closer to the actual operation and performance of the jobs. As a pilot program, a group of 11 male employees (one B-PLAN) participated in a single day CAT program which was originally intended to emphasize (in the words of the training manager), "teamwork, trust, empowerment, communication and working together with pride". The one day CAT program consisted of typical group initiatives ranging from simple socialization games, through moderate trust, cooperation and communication exercises, to complex problem solving tasks. Evaluation of the program was based upon testimonials recorded at three separate interview sessions: during the final debrief, 4 days later and 4 months after the program was completed.

Key comments from subjects are excerpted here:

FROM THE DEBRIEF - "There are one or two people (in this group) that I have always trusted. Now I can say I trust everyone in this group. It's a good feeling. Now I know I can depend on them at work too. They showed me today that they could be trusted".

FOUR DAYS LATER - "The first thing I said when we got back here (at work) was the adventure training really related to what we went through in the business plan. Like you'd get something and you'd say, 'this is impossible!' Then all of a sudden, you take it apart as a group and solve it. It was great! The adventure thing was really parallel to what we did in the business plan".

FOUR DAYS LATER - "Before (he) would call me on the phone and, you know, he kind of held back. He's new with the company. Today he was different. Now I think he knows me a bit better. I could really pick up a difference in his voice. He was relaxed. He asked for something and I say hey, I'll get back to you right away, and I did!"

FOUR MONTHS AFTER - "In my job, I get to know most of the people. But even through this (CAT), there are more things that I have gotten out of it. The interaction. The background. I can relate more to where they (fellow team members) are coming from; how to talk to them about their jobs. More so than just saying hello .... There is a greater depth to (our interactions) now".

FOUR MONTHS AFTER - "(The most memorable feeling I carried away from CAT) was the caring of other people's needs. Caring for other people's limitations. Several points come to mind. We started to appreciate the strengths and weakness of the people in the group. I think that one of the positive things about a program like this is there is more awareness of what other people are doing .... By these people appreciating what you are doing, then you can sort of meet half way .... Now we can put ourselves in the other's shoes".

FOUR MONTHS AFTER - "(His) whole direction has changed. Of course, he has a new position now, but I don't think that is it. I think he is really using the concepts of a team approach to problem solving. I believe he is using the input from other's a great deal more .... (The key is) trying to use the resources of the people around you".

FOUR MONTHS AFTER - "(CAT) has helped me so much by going through the process. It is very interesting to see it (group formation) happen before your eyes. When I was a part of it, I could sense that we were coming together, I am sure that someone standing there observing was probably noticing all the different things that were occurring. Knowing this process (group formation) before, I am better able to see things happen (now)".

Participants in the training program identified and demonstrated positive outcomes which appeared to develop from their team building experience. They started the day as a very dysfunctional group, unable to accomplish many simple tasks, and grew into a group who felt that could handle any problem thrown at them. They moved from a starting point of not being able to organize themselves into lineups, according to age (nonverbally) or height (while blindfolded), to a finishing point of being able to identify their own levels of realistic challenge and successfully move all members of the group over "the wall" with effectiveness, efficiency and concern for one another. By the end of the day they were truly working together with a feeling of pride. In conclusion, the original intent of the program (teamwork, trust, empowerment, communication) was effectively achieved for this group. One day of training was perceived by the subjects to be strong metaphors for their efforts in formulating a business plan for their company. As a result of their brief, but educational experience, the group realized improved interactions, increased trust, better teamwork, effective communication, and a willingness to share in the roles and responsibilities of solving problems in small groups. Their company has begun sending B-PLAN teams from its other mills.

LEARNING THE ROPES OF PROBLEM-SOLVING AND SELF-CONTROL: A STUDY OF AN EXPERIENTIAL ROPES PROGRAM FOR SPECIAL EDUCATION STUDENTS

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Intense discussions have taken place in the past decade concerning the public education system and its quality of learning. The concern for the quality of learning of those students in special education has been no exception. It is important to know if experiential education programs may provide an alternative learning environment for special education students who are placed in an Adaptive Behavioral Unit, and who may have difficulty learning in traditional ways.

The study used the ropes program and its experiential learning concepts of teamwork, communications, and problem-solving activities as the theoretical model. A pre-test post-test, quasi-experimental comparison group design, where subjects were non-randomly selected, was used to examine the participants' levels of self-efficacy, self-concept, and problem-solving abilities. There were 18 males and two females in the study sample. They had a median age of 14 and a grade level of eight. There were 11 Caucasians, seven African Americans, and two Hispanics.

The results of the study were determined by analysis of variance (ANOVA) and secondary analysis, using Pearson Correlation Coefficient, to test the hypothesis that the level of self-efficacy, self concept, and problem-solving ability would be increased subsequent to participation in the ropes program. *T*-test of independent means was utilized to determine the differences between the experimental and comparison groups ($p < .05$) for Self-Efficacy, and its subscale General Self-Efficacy, and for Problem-Solving Confidence, a subscale of Problem-Solving Ability.

Similar differences were observed between the pre-test and post-test for the experimental group with increases in self-efficacy and problem-solving confidence. When pre-test post-test changes were found for the comparison group, the results showed a decrease in self-efficacy.

The study does not support previous research findings that the individual's level of self-concept is increased by participation in experiential programs that are similar to the ropes program. However, the significant results of the study may indicate the relevance for integrating experiential learning programs into the existing school curriculum where it may enhance student learning.

This study's research was with Adaptive Behavioral Unit (ABU) students. The ABU is a concept used in special education for the purpose of providing a more structured learning environment for those students who have difficulty functioning in the mainstream classroom setting. Unlike the traditional class, an ABU class is composed of no more than eight students who are seated in individual work stations. The work stations effectively isolate the students from one another so they are able to concentrate on their work without distractions. They are discouraged from verbal interactions except for designated periods of Daily Activity Time (DAT). This more structured classroom setting is designed to offer ABU students the opportunity to accomplish their learning in a more productive manner than in a traditional school classroom.

The researcher for this study had been meeting with certain Junior and Senior high school classes of ABU students on a weekly basis for one school semester to provide group counseling, and the results of the counseling had been inconclusive based on discussions with various ABU teachers and other therapists, as the groups continued to be chaotic, uncooperative, and argumentative. This may have been due to the design of the ABU program's not encouraging student interaction with the teacher or other students. Generally, these students were from chaotic families, had poor communication and social skills, and had a variety of behavioral problems, such as inattentiveness, disruptiveness in class, resistance to class rules, and an inability to interact appropriately with other students.

As a result, the researcher suggested to the school administration that an alternative educational concept, such as the experiential Adventure Based Counseling (ABC) ropes program, might be an effective way to provide a different type of counseling and learning environment. The researcher was specifically interested in determining if participation on the ropes course would enhance a student's self-efficacy, problem-solving ability, and self-concept.

The ropes program was chosen for two specific reasons. One, it is an outdoor program with a format of games, obstacles, and adventure that requires communication, teamwork, and problem-solving while having fun. This was a totally different environment from that of the ABU classroom. Two, it provided the ABU teachers an opportunity to observe how the individual students were able to communicate, teamwork, and problem-solve in this different experiential environment without the structure and rigidity of the ABU program, and without the teachers being in a position of authority. All sessions were conducted by facilitators who were not members of the school staff.

The Adventure Based Counseling (ABC) concept provides a therapeutic program vastly different from traditional programs. Even in the educational framework its uniqueness as an experiential learning opportunity is apparent. This program does not require students to adjust to a structured criterion as it is designed to accommodate each student's uniqueness and individuality. The program emphasizes the emotional and physical safety of each individual as well as the group, it values and respects each participant, and provides a new and unique environment in which to learn new methods of communication, teamwork, and problem-solving. While the ABC program interfaces exceptionally well with other programs it is not diminished by the lack of continuity with other programs. Although it utilizes mental and physical activities it does not discriminate on the basis of gender. Physical ability and strength are not a factor and all the initiatives and games are constructed in a non-competitive manner. Because ABC programs tend to enhance client insight, communication skills, and self-concept, they are the types of programs that may continue to provide change in motion after the program is terminated.

This research's results on testing the effects of the ropes course as an intervention on Self-Efficacy, Problem-Solving Ability, and Self-Concept has relevance to the field of psychology both in the aspect of education and practice. The significant findings of this research may indicate the relevance for integrating experiential learning programs into the existing school curriculum because it may enhance student learning. The significant results of this study may also indicate the usefulness of the ABC-type programs as effective interventions in practice with children, adolescents, and families. Therefore, the results of this study are of value to psychologists and educators and indicate the need for further research in the utilization of ropes courses.